Assyria, Israel, Judah, Babylon, End Times, the Bible and the Jesuit Forgery of World History

Ассирия, Израиль, Иудея, Вавилон, Конец времён, Библия и иезуитская подделка всемирной истории

The first cinema movie in the History of Mankind: Tukulti Ninurta I (1244-1207), King of Assyria, King of Sumer and Akkad, King of the Four Corners of the World, King of All Peoples, King of kings, is represented as standing and then as kneeling, in an effort to feature the movement of the emperor during his prayer to Assur figuratively shown as ceremonial pole implying the Divine Epiphany above the temple's altar. Berlin, Staatliche Museen, Vorderasiatisches Museum

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Sargon II in his imperial chariot during a war scene, from a bas relief from his palace at Dur Sharrukin (presently: Khorsabad), 15 km NE of Mosul; today in the Iraq Museum

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Ashurbanipal in his imperial chariot during one of his many lion hunts that had a highly spiritual importance; this is something that modern scholars, researchers and specialists failed to assess, let alone describe and analyze. The lion hunt was a moral ritual and a spiritual exercise, because in this case the lion represented the evil. Bas reliefs from the North Palace of Nineveh that were excavated by Hormuzd Rassam in 1852–1854, and William Loftus in 1854–1855; they were sent to the British Museum and are now displayed in room 10a. About: https://en.wikipedia.org/wiki/Lion_Hunt_of_Ashurbanipal
Absurd and preposterous effort to viciously distort the historical truth and make it appear as acceptable according to (or compatible with) worthless modern materialist viewpoints, nonsensical 'soft power prerogatives', and debilitating 'woke agenda measures': https://www.bbc.com/culture/article/20210325-the-lion-hunt-of-ashurbanipal-the-2700-year-old-fake-news
This is outrageously false because impotence, deficiency and timidity were totally unacceptable for Assyrians.

Introduction

What follows is a lengthy response that I sent to a friend in response of his questions, which concerned few excerpts from the biblical prophet Nahum, Assyria, and our deviate world whereby witchcraft is performed by evil people against innocent and moral persons.

---------- A friend's question ----------

Good afternoon, Shamsaddin.
I recently read several books on the history of Assyria - its political and economic structure, religion, and wars. The commentaries on the Book of Nahum mention debauchery and witchcraft as the primary strategies for enslaving Assyria's neighboring states. This has given me several thoughts. Drawing parallels with today, I believe that the structure of society has changed little since then. There is also a certain group of the population which, under cover of the secret services, practices witchcraft to discredit and destroy so-called "undesirable" citizens. I'm

referring to the issue of "targeted Individuals". I'd like to hear an expert's opinion. What do you think about this?

---------- My response ----------

Good evening, my friend!
Thank you for your consideration and question! Apologies for the delay!

Shamash Gate Nineveh: one of the main entrances to the Assyrian capital. From: https://madainproject.com/gates_of_nineveh

I. Fallacies fabricated on deceitful sources: Judeo-Christian Civilization and Greco-Roman World

Unfortunately, today, most of the people have minimal knowledge or understanding of the Ancient Mesopotamian world, which is however more authoritatively known and therefore far better accessed than the fallacious fabrications, which are called 'Biblical world' or 'Ancient Greek world'. Few people realize that there is no trust, no honesty, and therefore no authority in manuscripts that are dated 2000 years or 1500 years after the date they had purportedly been written.

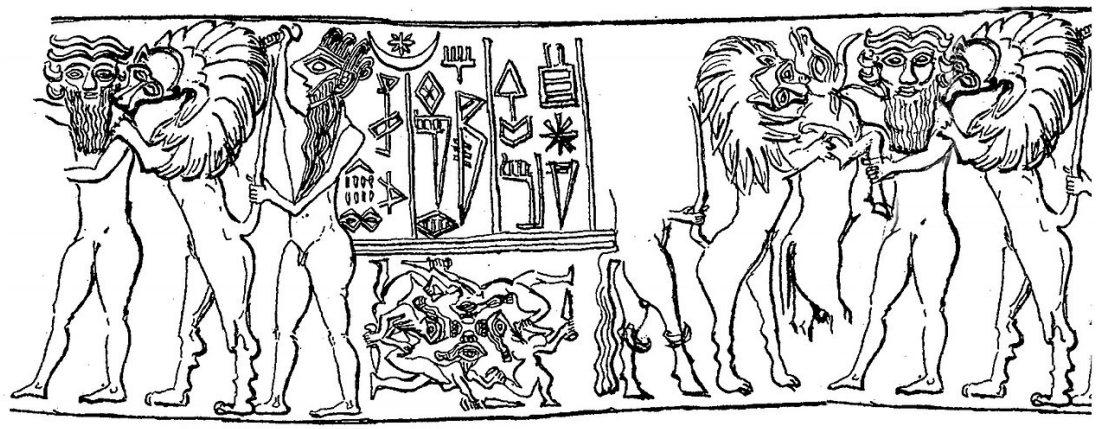
The Hebrew Bible (Masoretic text) is an entire reconstruction; the Septuagint is also preserved in manuscripts that date many centuries after the supposed texts were written. And the entire Greek world is a fabrication of Christian monks who wrote whatever opinion they wanted to attribute to Aristotle, Demosthenes, Herodotus, Thucydides and Plato in the 'copies of manuscripts' that they were ordered by their superiors to prepare. It is an entire fabrication, which if not demolished will lead the entire world to extinction.

Contrarily to them, Ancient Assyrian-Babylonian and Ancient Egyptian sources are abundant and, more importantly, they are coeval with the events that they describe. Many other Oriental sources complete the picture: Sumerian, Elamite, Hurrian,

Hittite, Ugaritic Canaanite, Urartu, etc., perhaps not so abundant as the above mentioned fundamental sources, but undeniably all contemporaneous, not posterior.

But the fraudulent nature of the Western universities is such that they do their ingenious best to conceal the aforementioned truths and -worse- to delay or cancel the study of the voluminous cuneiform documentation (more than one million two hundred thousand texts) that we already possess. The same can be said about the extraordinary number of (at times very lengthy) Islamic manuscripts accumulated and preserved in Western libraries and museums; the bulk of them (more than one hundred thousand) have not been read, translated, studied, commented, and made widely known and part of the primary-secondary education worldwide. A great number among them are of scientific contents and they document a science, namely the 'ancient science', which was totally different from the distorted modern pseudo-science that leads nowadays mankind to extinction.

In fact, the so-called international community should nowadays have at least 10000 Egyptologists, 30000 Assyriologists (with strong background in Sumerian, Assyrian-Babylonian Elamite, Hurrian, Hittite, Ugaritic Canaanite, Urartu, and Achaemenid Iranian), and 50000 Islamologists (fluent in Farsi, Arabic, Middle Persian, Avestan, Turkic languages, and Urdu) in order to progressively make the badly missing, yet existing, information known to all. This effort would consist in true and genuine liberation from the fallacies of the so-called Hellenism, Hellenistic times, Greco-Roman world, Judeo-Christian civilization, Migration periods, etc. In any case, this is a vast topic, but I digress …



Gilgamesh (also known through many other Sumerian and Akkadian appellations) was first prophesied and later mythologized; this is so because, even in antediluvian times, he apparently constituted the (proclaimed as then forthcoming) ideal model of Papo-Caesarist ruler, which the (at the time under formation) polytheistic party of the united Sumerian-Akkadian priestly college wanted to bring about. This stood in striking contrast to the illustrious and outstanding Caesaropapist example, which was originally heralded by the monotheistic side of the early high priests and ultimately embodied by Sargon of Akkad, the World History's first and foremost universal ruler and absolute prototype of the Ultimate Emperor. After the early polytheists were totally defeated by the primeval monotheists, they took their revenge after the Flood, when they managed -few generations after Atrahasis (also known as Ut-Napishtim), i.e. the Assyrian-Babylonian Noah- to impose their preferable ruler, whom they named after the earlier prophesied model. The anti-godly, counterfeit monarch, who was rejected by the victor of the Flood and was consequently deprived of immortality, is none other than Nimrud of the Biblical sources. About:

https://en.wikipedia.org/wiki/Gilgamesh#Name
https://en.wikipedia.org/wiki/Epic_of_Gilgamesh
https://en.wikipedia.org/wiki/Nimrod
https://en.wikipedia.org/wiki/Enkidu#Etymology
In this seal impression of Mesannepada (king of Kish), which was excavated in the Royal Cemetery at Ur and dates back in the middle 26th c. BCE, we see Gilgamesh straight after he slayed the Celestial Bull (according to the polytheistic mythical narratives). Surrounded by two lions, the counterfeit hero is represented as bitten by one of them on his left shoulder. Enkidu is depicted on the left side of the cuneiform inscription; he is armed with a dagger and he wears a long flowing beard and a head-dress in the Kish (Akkadian and not Sumerian) style. The two figures were definitely eschatological concepts, because real kings were never shown nude. Under the inscription, a human Swastika is made of four runners with long hair and beard, armed with dagger and catching each other's foot. This clearly demonstrates the spiritual identity of the mystics and the artists, who were active at the court of the king of Kis,h as antediluvian ancestors of the modern Jesuits. About:
https://www.penn.museum/collections/object/146233
https://en.wikipedia.org/wiki/Mesannepada

The nature of Ancient Hebrews as an independent ancient 'nation' is disputed; although the backbone of the main narrative (Abraham, Joseph, Moses, David, Solomon) is easily confirmed by the existing cuneiform and hieroglyphic literature as eventually plausible (i.e. not as fact), the overall articulation of the Old Testament echoes many ancient texts that were unearthed in Mesopotamia, Canaan and Egypt, deciphered-translated, studied and commented. But no scholar was truly allowed to draw parallels and point out facts, so that the misinterpretation and -above all- the isolation of the so-called Biblical world may be preserved.

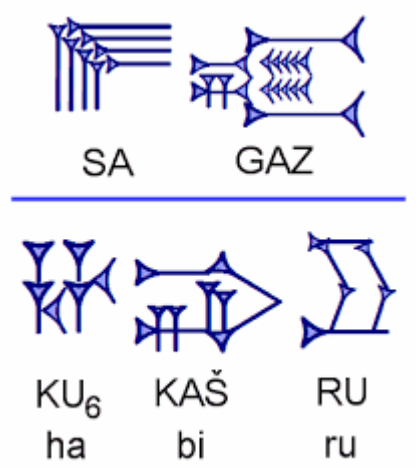
II. The Ancient Hebrews were merely Mesopotamians

I will know break down the entire myth about the so-called Ancient Hebrews into some pieces:

For what concerns the world until 2-3 generations after Noah, the so-called Biblical authors offer versions of narratives attested in Mesopotamia. But what we know from cuneiform documentation already is sufficient enough for us to understand that there were very different and conflicting priesthoods of monotheistic-aniconic and polytheistic-idolatrous backgrounds always in clash with one another; the conflict is attested in the different versions of Assyrian-Babylonian sacred texts, namely epics, cosmogonies, myths, cosmologies, eschatologies, hymns, moral literature, and the local education and culture. So, we have a selected transfer of Mesopotamian cults.

Who is Abraham? A Babylonian from Ur who escapes the polytheistic rule of Nimrud-Gilgamesh! He pursues the then highly documented trade route from Mesopotamia alongside the Euphrates up to Harran, in the area where the river crosses today the Turkish-Syrian border. There he must have been associated with the Hapiru, early attestation of the name of the Hebrews; but the Hapiru are not a 'nation', as they constitute a socio-professional class. They are boatmen who cross the river. The topic has been recurrently discussed among scholars ever since my French professor Jean Bottéro, renowned Assyriologist and friend of Igor Diakonoff, wrote his famous article back in the 1950s. About:
Le problème des Habiru à la 4e Rencontre assyriologique internationale

https://catalogue.leidenuniv.nl/discovery/fulldisplay?vid=31UKB_LEU:UBL_V1&docid=alma990013505780302711&context=L
Book review:
https://www.persee.fr/doc/syria_0039-7946_1955_num_32_3_5107_t1_0333_0000_4
Also:
https://en.wikipedia.org/wiki/%CA%BFApiru
https://ru.wikipedia.org/wiki/Хабиру

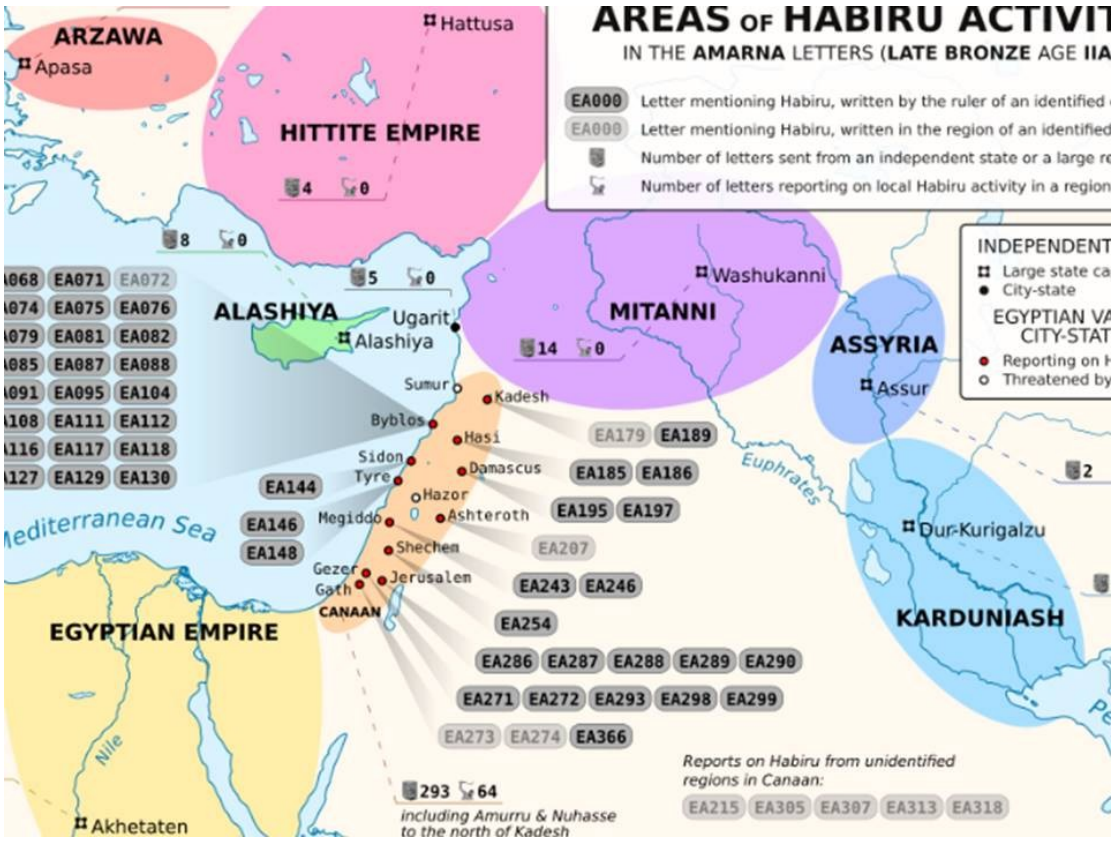


Habiru: the two ways of cuneiform wrting

Abram/Abraham's route from Ur to Canaan

Who is Joseph? When someone settles in Canaan, works the land, keeps the cattle, and procreates, his small family gets acquainted with Canaanite traditions and cults apparently of monotheistic nature, e.g. the worshippers of El. When two generations later, the small tribe seeks safety in Egypt they are not viewed as Mesopotamians anymore, but as Canaanites. In time, the newcomers get Egyptianized, and are easily assimilated among Egyptian monotheists. But there were no slaves in Egypt and in

Mesopotamia, and the status of servant in the ancient Oriental civilizations was later confused with that of slave in the barbarian realms of South Balkans (the so-called, but otherwise nonexistent, Greece) and Rome.



The areas of Hapiru commercial activities apparently expanded with time; in the El Amarna (EA) letters (14th c. BCE royal correspondence in Assyrian-Babylonian cuneiform, which was the World History's first international language, between all the rulers of the then major kingdoms and empires) that were found in the capital of the great monotheist pharaoh (Amenhotep IV) Akhenaten (1353-1336 BCE), there are numerous references to Hapiru; the letters were written by the royal scribes and they described many circumstances of bilateral interest. The entire archive contained ca. 400 cuneiform tablets. Notes: 'EA286': this is the number of the specific tablet; Washukanni is the yet unidentified and unearthed capital of the Hurrian kingdom of Mitanni; Karduniash is the Kassite name of Babylon; Dur Kurigalzu (today Aqarquf) and not Babylon was the capital of the Kassite dynasty of Babylonia. About:
https://en.wikipedia.org/wiki/Kassites#Karduniaš_in_the_Amarna_Letters
https://en.wikipedia.org/wiki/Amarna_letters
https://en.wikipedia.org/wiki/Amarna

Due to his Egyptian name, we know that Moses was an Egyptian monotheist, apparently supporter of the strictly monotheistic religion of Akhenaten; entire verses of hymns composed by Akhenaten are inextricable parts of Psalms, but still the Western forgers and colonial academics try to keep the sector of Biblical Studies dissociated from Egyptology! About:
https://www.academia.edu/106818658/Hatshepsut_Thutmose_III_Akhenaten_Ramesses_III_and_Moses_Double_Stratagem_against_the_Sea_Peoples_PLUS_107_PICTURES_and_LEGENDS

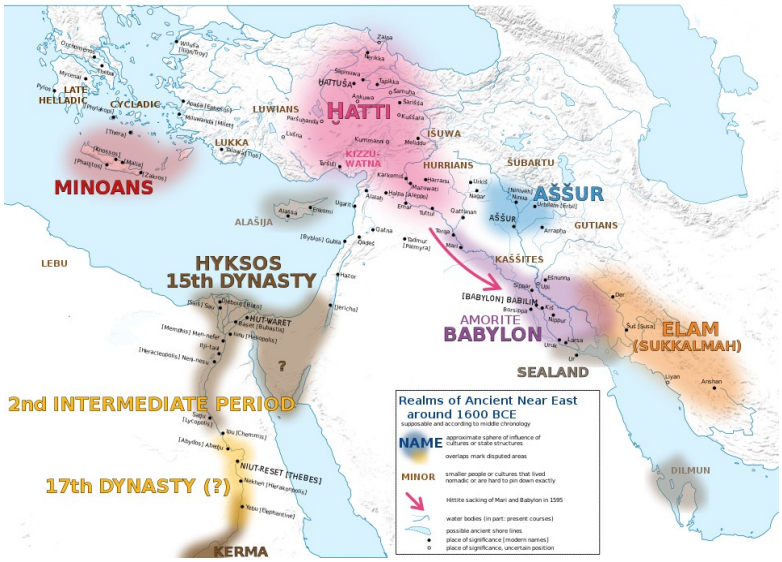
The times of the children and the grandchildren of Abraham are those of Shamshi Adad I of Assyria (reign: 1813-1776 BCE), Hammurapi of Babylonia (1792-1750 BCE) and Zimri-Lim of Mari (1767-1752 BCE); left: uncompleted seal of Shamshi Adad I in which the king stands in mystical posture with the left hand making a right angle at the elbow before offering the fist as support of the right hand elbow, and with the right forearm making an acute angle with the horizontal left forearm, as it helps the monarch extend his palm to his mouth. This posture was quite typical for several Mesopotamian rulers of monotheist conviction. / right: the same posture is taken by Hammurapi standing in front of, and receiving his insignia from, Shamash in the representation at the top section of the (225 cm high) stela where his Code of Laws was inscribed (in 4130 lines of cuneiform text). The stela was excavated at Susa, i.e. the capital of Elam, Babylonia's hereditary enemy, where it was taken as spoil of war by the Elamite king Shutruk Nahhunte who invaded Babylonia ca. 1160 BCE, thus putting an end to the Kassite dynasty. About:
https://en.wikipedia.org/wiki/Shamshi-Adad_I
https://en.wikipedia.org/wiki/Hammurabi
https://en.wikipedia.org/wiki/Code_of_Hammurabi#Copies

Mural painting on white plaster; the investiture fresco (height: 1.70 m; width: 2.50 cm) was excavated in Zimri-Lim's royal palace at Mari (Tell Hariri, Eastern Syria) in 1935-1936, immediately taken to France and exposed in the Louvre Museum in Paris. About:
https://en.wikipedia.org/wiki/Zimri-Lim
https://en.wikipedia.org/wiki/Investiture_of_Zimri-Lim
https://en.wikipedia.org/wiki/Mari,_Syria

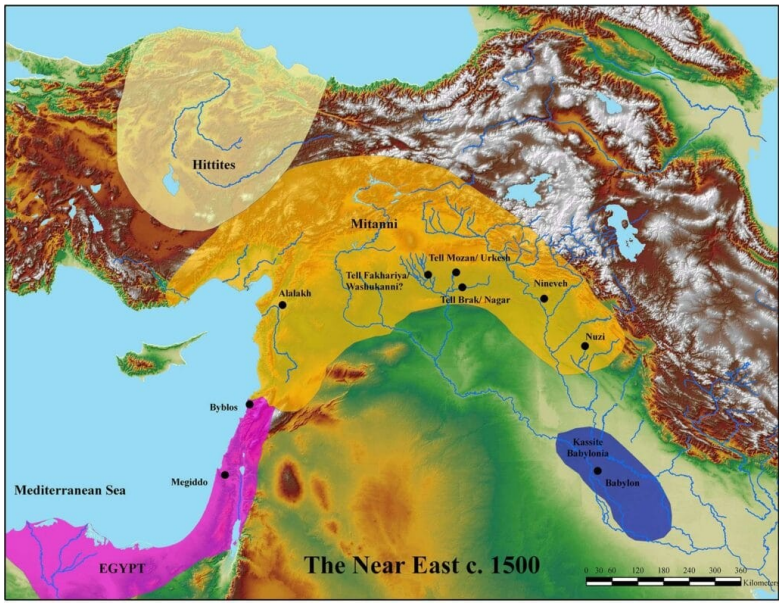
ANCIENT ORIENT FROM 1800 TO 1300 BCE

Ca. 1800 BCE

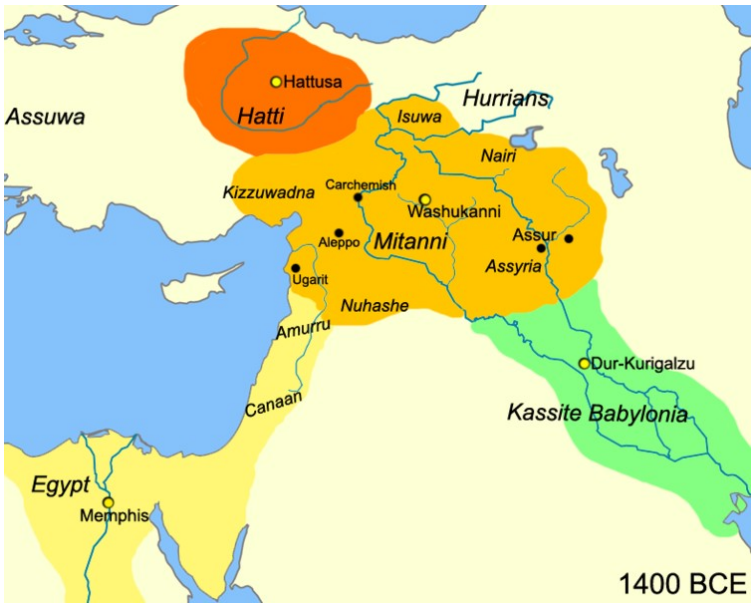
Ca. 1750 BCE



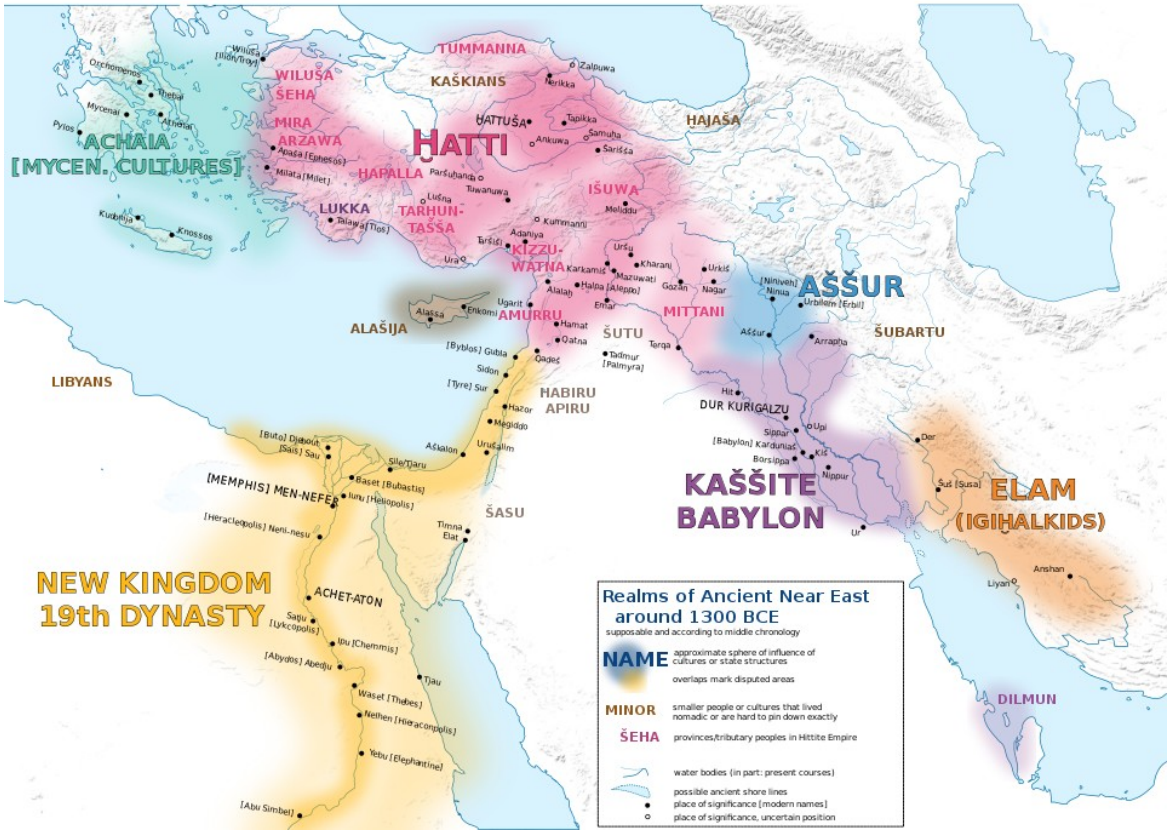
Ca. 1600 BCE



Ca. 1500 BCE



The time of Tel Amarna Letters: early 14th c. BCE (above) and middle 14th c. BCE (below)



Ca. 1300 BCE

III. Moses and the Egyptianization of the earlier Canaanized Mesopotamians

So, who was Moses? Clearly an Egyptian monotheist, who -after the collapse of the monotheistic state of Akhenaten and Tutankhaten (later renamed Tutankhamun) and following the white terror imposed by Ay and Horemheb due to the restoration of Amun Theban polytheism and trinity (Amun, Mut, Khonsu)- first, confronted the pharaoh and the polytheistic priesthood (thus demonstrating that the monotheists were markedly stronger in spirituality: 'his' snake ate the serpents of the polytheistic high priests) and second, led a great number of Egyptian monotheists out of Egypt to the Sinai, namely Saudi Arabia's NW confines. What we conventionally call 'the Sinai Peninsula' is not the Biblical Sinai. Now, it would be highly unlikely for the small Babylonian-Canaanite tribe of Hapiru that had settled in Egypt almost 400 years before the Exodus to still use their Babylonian-Canaanite jargon. But never mind! They were heading to Canaan again, and their Egyptian idiom would again be Canaanized.

Who were David and Solomon? Two kings that the Egyptian monotheists, who settled in South Canaan, wanted to have like the Phoenicians (the descendants of the 2nd millennium BCE Canaanites), the Aramaeans, the Neo-Hittites, the Philistines, and other small nations in whose vicinity they lived. This was a concession, not a right; this fact demonstrates that, for their strictly monotheistic perception of God, human societies must not have kings.

Akhenaten makes offerings to the Only God, Aten: thanks to the groundbreaking measures taken by the monotheist Pharaoh, all gods, all idols, all priests, all temples, and all cultic narratives of the various religions of Egypt were abolished. The Only God was symbolically represented as a Solar Disc which emanated rays that ended in palms offering life (Ankh).

Akhenaten, Nefertiti and their children praying under the auspices of the Only God Aten

Only the rise of the two monarchs and the subsequent division of their state in two small kingdoms (namely Israel, the Northern Kingdom of the ten tribes, and Judah, the Southern Kingdom of the two tribes) is enough to demonstrate the advanced Canaanization of the monotheistic Egyptian migrants, who had crossed the desert for 40 years. If this occurred in terms of state organization, it certainly happened also at the level of writing and language. When we examine the scarce but extant epigraphic documentation, which is the only to count because it is contemporaneous with the facts), we realize that what is now called 'Ancient Hebrew' is merely a Phoenician dialect.

So what did finally take place among the divided 'Hebrews' of the late 10th c. BCE? In fact, they had undergone an enormous adversity to preserve their monotheistic faith in another land, moving out of the corrupted but not terminated Egypt, and they had ended up in the same polytheistic structure which would inevitably drive them back to polytheistic practices as it occurred most of the time in Mesopotamia, Egypt, Canaan and Anatolia. The practices of the first descendants of Solomon either in Israel (with Samaria as capital) or in Judah (with Jerusalem as capital), as they are documented in contemporaneous Assyrian texts and preserved on inscriptions, fully demonstrate their common, ordinary nature: they were two kingdoms similar to all the rest and that's why they constantly participated in the same or opposite alliance of small states fighting against one another.

At this point, we notice -in the posterior Biblical sources- the appearance of prophets; but we have no epigraphic documentation about them. In addition, no external, contemporaneous or posterior sources mention the 'Biblical prophets'; there are no Assyrian-Babylonian, Phoenician, Aramaic, Egyptian texts about them. In addition, we don't find the slightest mention of them in any Achaemenid Iranian text, Meroitic or Yemenite inscription, Greek or Latin textual documentation. I don't imply that the Biblical (four 'major' and twelve 'minor') prophets did not exist. But I state this fact as a problem.

Persepolis, Apadana - East Stairs, southern part: Lydians bring tribute and presents to Darius I (522-486 BCE); all the nations of the vast Achaemenid Empire are depicted, but not the Jews! About: https://www.livius.org/articles/place/persepolis/persepolis-photos/persepolis-apadana-east-stairs/

https://www.livius.org/pictures/iran/persepolis/persepolis-apadana/persepolis-apadana-east-stairs/persepolis-apadana-east-stairs-southern-part-lydians-3/
https://www.livius.org/articles/place/persepolis/persepolis-photos/persepolis-apadana-north-stairs-central-relief/
https://en.m.wikipedia.org/wiki/File:Persepolis_stairs_of_the_Apadana_relief.jpg
https://en.wikipedia.org/wiki/Gate_of_All_Nations
https://commons.wikimedia.org/wiki/Category:Stairs_of_All_Nations_in_Persepolis
https://commons.wikimedia.org/wiki/Category:Gate_of_All_Nations
https://www.livius.org/articles/place/persepolis/persepolis-photos/persepolis-gate-of-all-nations/
https://www.livius.org/articles/place/persepolis/persepolis-photos/persepolis-stairs-of-all-nations/

Why on Earth do we find diverse posterior references to Imhotep (an Egyptian), Sanchuniathon (a Phoenician), Zoroaster (an Iranian) and Berossus (a Babylonian), but Elijah, Isaiah, and Jeremiah appear to be totally unknown outside the limited environment of the Jewish, Christian, and Islamic worlds and of their derivatives? It is not only this; in spite of the numerous Assyrian texts that relate to the small kingdoms of Israel and Judah, which ended with the Assyrian captivity of Israel (722-719 BCE, after which the Ancient Israelites disappear once forever) and with the Babylonian captivity of Judah (587-6 BCE), we have no mention of Jews throughout the Achaemenid Iranian epigraphic documentation. Both in Persepolis and in Naqsh-e Rustam, we have several cases of epigraphic and pictorial enumeration of all the peoples of the vast Empire, but no Jews are mentioned anywhere. About:
https://en.wikipedia.org/wiki/Assyrian_captivity
https://archive.org/details/who-were-the-cimmerians-and-origins
https://www.journals.uchicago.edu/doi/10.1086/373660
http://publ.royalacademy.dk/books/222/1393?lang=da

IV. Biblical prophets: diffusion of Assyrian Monotheism among few Egyptians who resettled in Canaan

Based on Biblical and posterior religious (Christian and Islamic) texts, we find the prophets in their -rather concealed today- role; they ostensibly were in constant clash with the kings and their infidel priests, who justified all the erroneous choices made by the unjust rulers. In fact, the prophets totally denounced the malefic rabbis for perfidiously siding with the thrones of Samaria and Jerusalem, and for thus driving all the Hebrews astray. To this fundamental element, numerous eschatological descriptions were added only to illustrate the punishment of the infidel rulers and people. Infidelity is the reason for which prophets were sent to Israel.

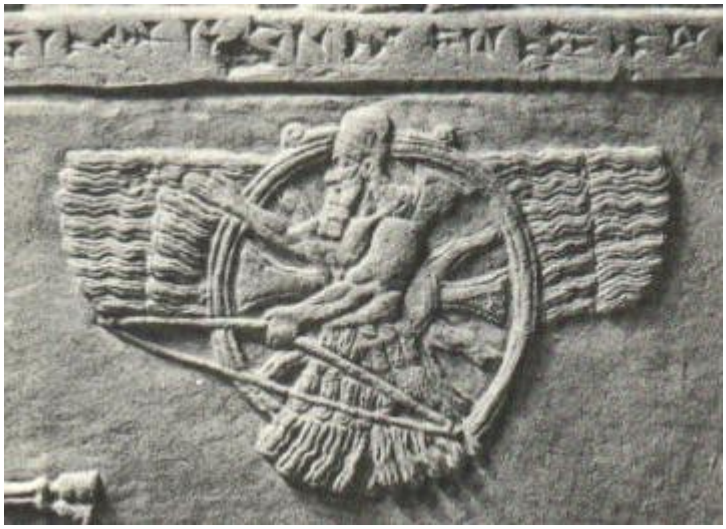
- What is infidelity?
This is easy to describe, and the Old Testament offers abundant examples; infidelity is the predisposition to rely on material force (goods, economic wealth, military force, alliance with foreign rulers, etc.) and not on spirituality (God) when one needs to overcome the difficulties and the adversities faced by their common fate (or society or realm).

Using a modern term, we would be on the safe side if we claimed that the prophets of the Ancient Hebrews were permanent reminders of monotheism not only at the theoretical level but also with respect to practical matters, taking into consideration the fact that it is false, improper and impertinent for a monotheistic society and

kingdom to take a polytheistic stance in terms of foreign affairs and relations with other kingdoms and empires, while always pretending to be monotheistic of faith. There are no such things as 'political convenience', 'conventional approach to reality', 'my enemy's enemy is a friend', 'alliance with the devil', and so on; faith means permanent dedication to, and reliance on, the Divine.

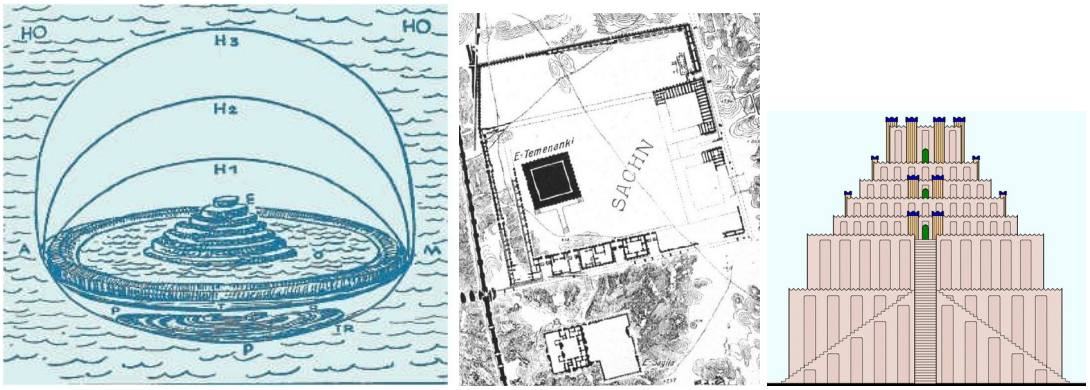
In this regard, we can certainly establish a parallel between a) the aforementioned internal strife in the Hebrew kingdom(s) of the 10th–6th c. BCE and b) the fierce opposition between the monotheists of Assyria and the polytheists of Babylonia in Mesopotamia. This well known, extensively documented, and yet most concealed polarization shaped the course of History from the end of the 3rd millennium to the middle of the 1st millennium BCE; it was not only a matter of spirituality, religion, cosmogony, cosmology, eschatology, world conceptualization, cult, education, art, literature and culture, but also of imperial authority, functionality and paraphernalia.

Whereas Assur (written with the Sumerogram DINGIR, which was initially an ideogram for the Sumerian word 'Sky'/'Heaven', later extended to a logogram for 'God', and finally turned into a phonogram for 'an'; it was pronounced 'ilu' in Assyrian-Babylonian, i.e. 'God', because a logographic reading was added. Finally, the same sign was used to denote 'God', in both languages, as well as the following aspects of the Divine: Anshar, Anu, and Assur) was perceived as the Only God by the Assyrians, Marduk of Babylonia was an abomination to them. About:
https://en.wikipedia.org/wiki/Dingir
https://en.wikipedia.org/wiki/Anshar
https://en.wikipedia.org/wiki/Anu
https://en.wikipedia.org/wiki/An_%3D_Anum
https://en.wiktionary.org/wiki/Aššūr
https://en.wikipedia.org/wiki/Ashur_(god)
https://en.wikipedia.org/wiki/Sumerogram



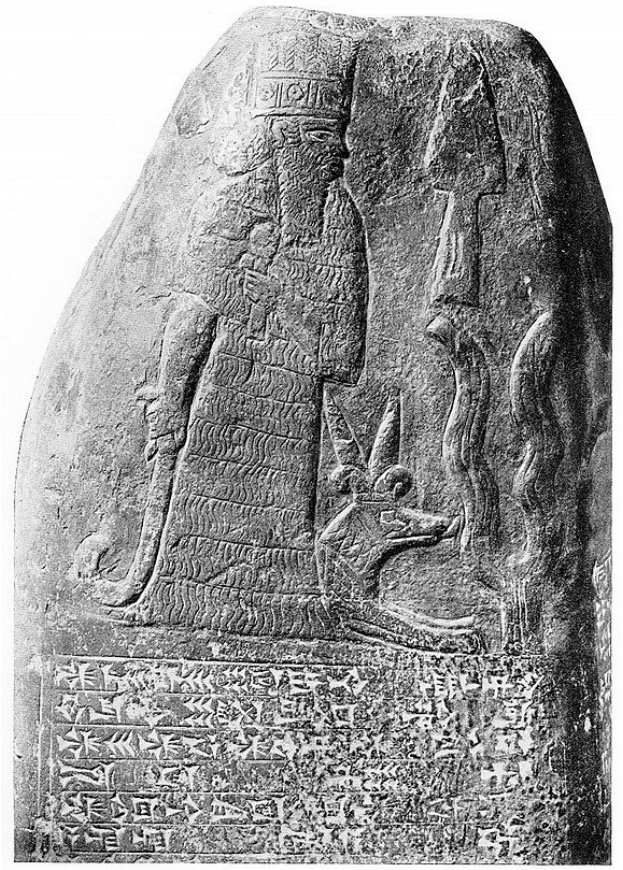
Symbolic representation of Ashur as the Sole God of the Assyrian monotheists with all the divine attributes: a "feather-robed archer" figure, superimposed over a winged sun symbol. From "Myths of Babylonia and Assyria" by Donald A. Mackenzie (1915): Ashur was not a "goat of heaven", but a "bull of heaven", like the Sumerian Nannar (Sin), the moon god of Ur, Ninip of Saturn, and Bel Enlil. As the bull, however, he was, like Anshar, the ruling animal of the heavens; and like Anshar he had associated with him "six divinities of council". Other deities who were similarly exalted as "high heads" at various centres and at various

periods, included Anu, Bel Enlil, and Ea, Merodach, Nergal, and Shamash. A symbol of the first three was a turban on a seat, or altar, which may have represented the "world mountain". Ea, as "the world spine", was symbolized as a column, with ram's head, standing on a throne, beside which crouched a "goat fish". Merodach's column terminated in a lance head, and the head of a lion crowned that of Nergal. These columns were probably connected with pillar worship, and therefore with tree worship, the pillar being the trunk of the "world tree". The symbol of the sun god Shamash was a disc, from which flowed streams of water; his rays apparently were "fertilizing tears", like the rays of the Egyptian sun god Ra. Horus, the Egyptian falcon god, was symbolized as the winged solar disc. It is necessary to accumulate these details regarding other deities and their symbols before dealing with Ashur. The symbols of Ashur must be studied, because they are one of the sources of our knowledge regarding the god's origin and character. These include (1) a winged disc with horns, enclosing four circles revolving round a middle circle; rippling rays fall down from either side of the disc; (2) a circle or wheel, suspended from wings, and enclosing a warrior drawing his bow to discharge an arrow; and (3) the same circle; the warrior's bow, however, is carried in his left hand, while the right hand is uplifted as if to bless his worshippers. These symbols are taken from seal cylinders. An Assyrian standard, which probably represented the "world column", has the disc mounted on a bull's head with horns. The upper part of the disc is occupied by a warrior, whose head, part of his bow, and the point of his arrow protrude from the circle. The rippling water rays are V-shaped, and two bulls, treading river-like rays, occupy the divisions thus formed. There are also two heads--a lion's and a man's--with gaping mouths, which may symbolize tempests, the destroying power of the sun, or the sources of the Tigris and Euphrates. Jastrow regards the winged disc as "the purer and more genuine symbol of Ashur as a solar deity". He calls it "a sun disc with protruding rays", and says: "To this symbol the warrior with the bow and arrow was added--a de-spiritualization that reflects the martial spirit of the Assyrian empire".
https://www.sacred-texts.com/ane/mba/mba20.htm
https://www.sacred-texts.com/ane/mba/img/33400.jpg



Babylon as the Center of the Earth and of the Universe; plan of the excavated zikkurat Etemenanki, and reconstruction; about: https://en.wikipedia.org/wiki/Etemenanki

For the Babylonians, their city (Bab ili: the Gate of god) was the image of the entire world, because it was exactly there where the axis of the sphere of the Universe crossed the horizontal section of the sphere, which was the conceived as the surface of the Earth; to them Assur was merely the god of some aggressive warriors in the North. About:
https://en.wiktionary.org/wiki/B%C4%81bilim#Akkadian
https://en.wikipedia.org/wiki/Babylon#Names



The abomination of desolation: Marduk, as the epitome of all polytheistic fabrications of 'god', desecrated the earlier sacred land of Babylon (Sumerian: KA DINGIR RA KI). About:
https://en.wikipedia.org/wiki/Marduk
https://en.wikipedia.org/wiki/Statue_of_Marduk
https://en.wikipedia.org/wiki/Meli-Shipak_II
https://en.wikipedia.org/wiki/Babylon#Names
https://en.wikipedia.org/wiki/Abomination_of_desolation

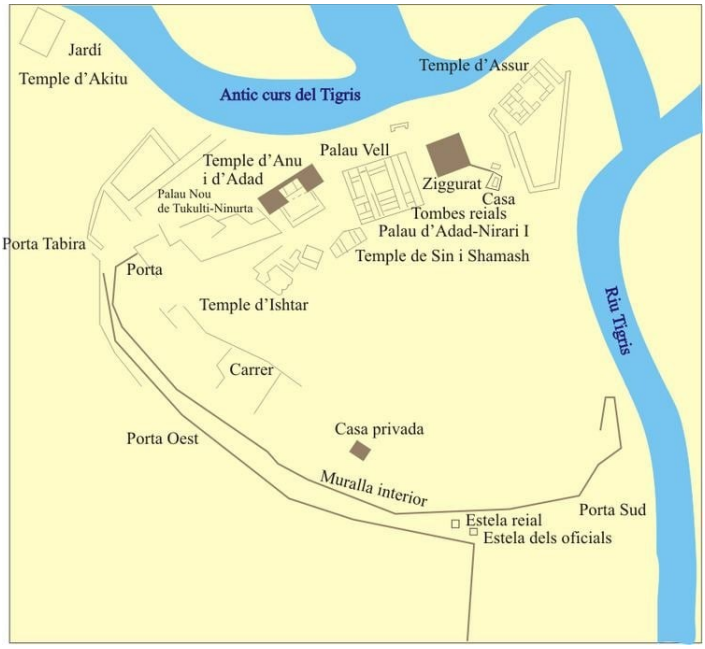
V. Sacred Nineveh, Assyrians as the Chosen People, Messiah, and the End Times: major tenets of Assyrian Monotheism

But Assyria was Divine. Take into account this: the city was named 'Assur', i.e. the 'City of God'; the nation was called 'Assur', i.e. the 'Nation of God'; the country was identified as 'Assur', i.e. the 'Land of God'. As the entire Earth belonged -by Divine Right- to Assyria, the Emperor of Assyria was indeed the 'Emperor of the Universe', and the Assyrians were the Chosen People tasked to preserve the Rightness, the Justice and the Truth on Earth until all things end. The absolute concept of the Divine Kingdom (which definitely involves spirituality in the 'Imperial Art', i.e. the imperial governance) dates back to the time of the first emperor in World History: Sargon of Akkad (24th-23rd c. BCE); the Akkadians (named after their still unidentified and unearthed capital, Agadé-Akkad) were the early Semites, and their descendants were the Assyrians in the North and the Babylonians in the South. About:
https://en.wikipedia.org/wiki/King_of_the_Universe
https://en.wikipedia.org/wiki/Universal_monarchy
https://en.wikipedia.org/wiki/Category:Kings_of_the_Universe
https://en.wikipedia.org/wiki/King_of_the_Four_Corners
https://en.wikipedia.org/wiki/Four_corners_of_the_world

https://en.wikipedia.org/wiki/King_of_Sumer_and_Akkad
Assyrian Ideology and Israelite Monotheism
https://www.jstor.org/stable/4200589
Imperial ideology in the Neo-Assyrian empire
https://search.informit.org/doi/abs/10.3316/ielapa.129273998814988
The Ideology of the Assyrian Empire
https://ixtheo.de/Record/1588646025
https://www.taylorfrancis.com/chapters/edit/10.4324/9781003157717-12/ideology-assyrian-empire-mario-liverani-niels-peter-lemche-emanuel-pfoh
https://en.wikipedia.org/wiki/Neo-Assyrian_Empire#Government
https://en.wikipedia.org/wiki/Akkadian_royal_titulary

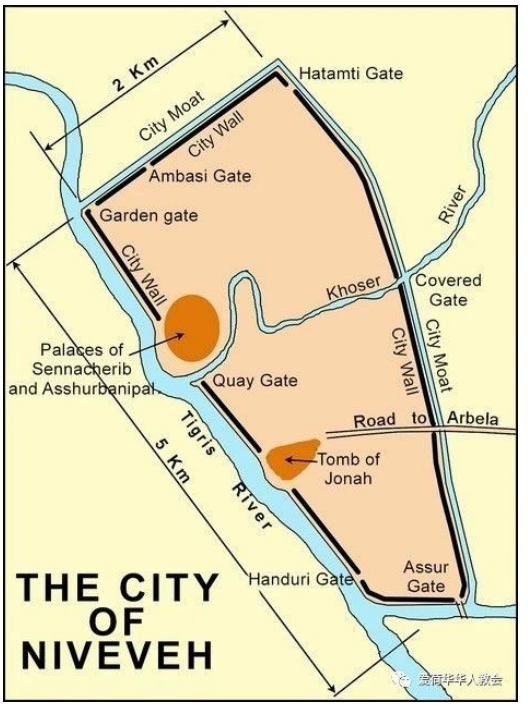
At the intersection between dogma and cult, the Assyrian religion can be understood as entirely monotheistic: the diverse names of 'gods' reflect only human efforts to better define the omnipotence and omnipresence of the Divine. Some 'gods' represent only the successive hypostases of the Creator; Both, Mesopotamians and Egyptians, made a clear distinction of the stages of the Divine: 'before the Creation', 'during the Creation', and 'after the Creation' (or if you prefer 'present times'); this means that for an Assyrian monotheist, the distinction between Ea and Nabu was minimal.

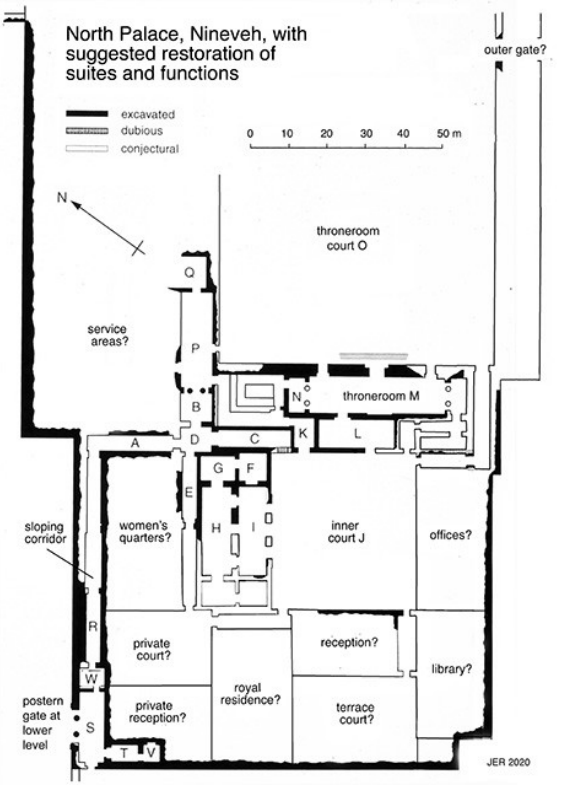
THE FOUR CAPITALS OF ASSYRIA: ASHUR, NINEVEH, KALHU (NIMRUD) AND DUR-SHARRUKIN (KHORSABAD)



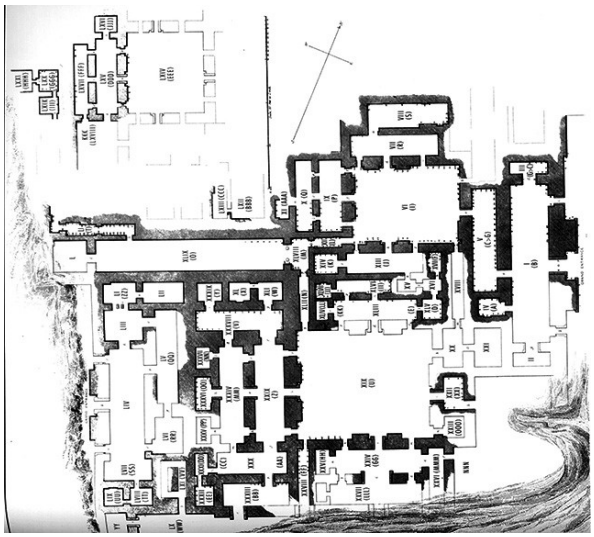
Assur (Assyria)

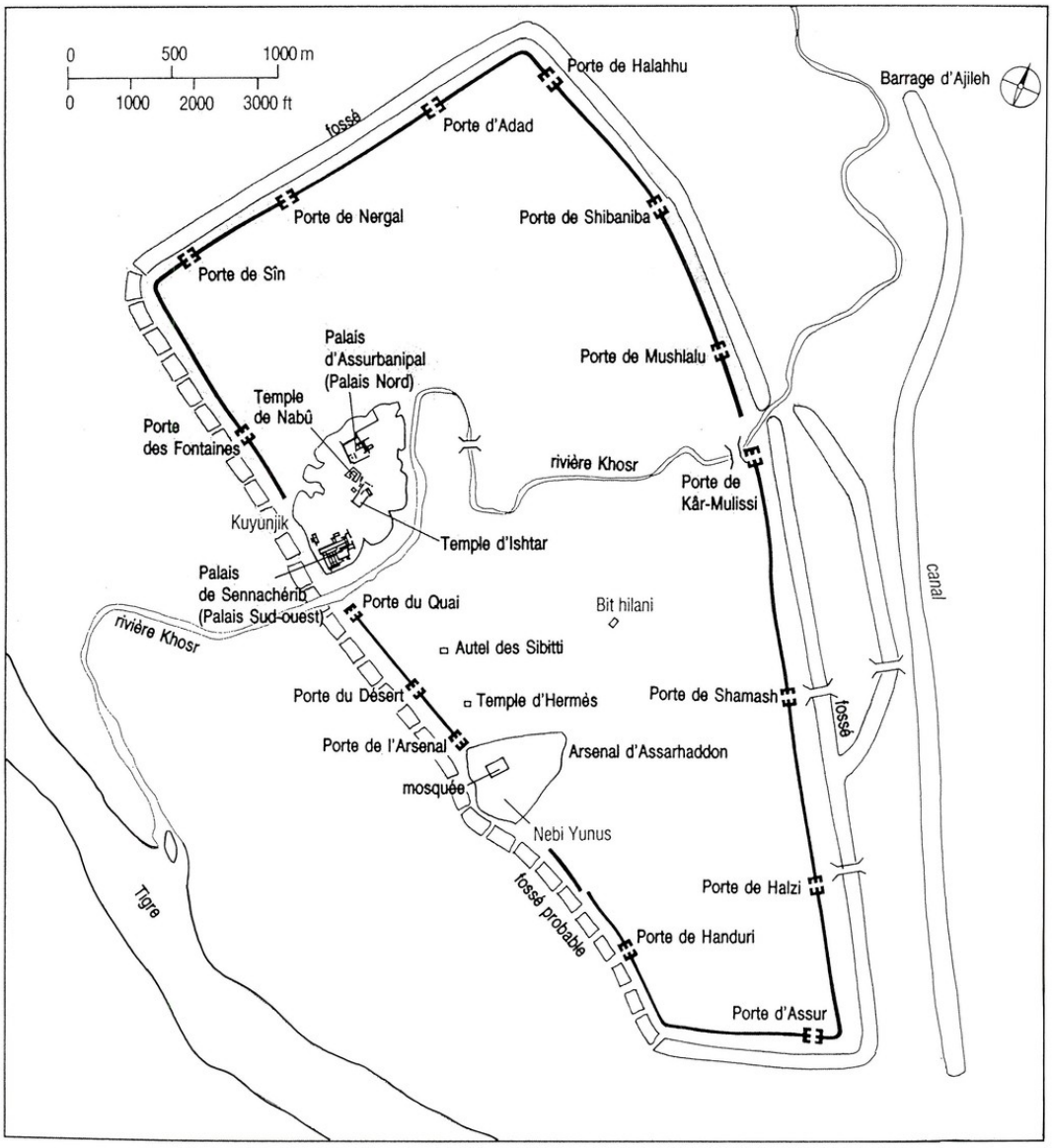
Assur (Qal'at Sherqat): the zikkurat and the city walls
https://en.wikipedia.org/wiki/Assur





The world's greatest city of the 8th–7th c. BCE: Nineveh (Tel Kuyunjik): Assurbanipal's 'northern' palace (above); Sennacherib's 'southwestern' palace (below)
https://ccic-iowa.org/en/bible-faith/devotional-notes/2021/06/大城尼尼微/

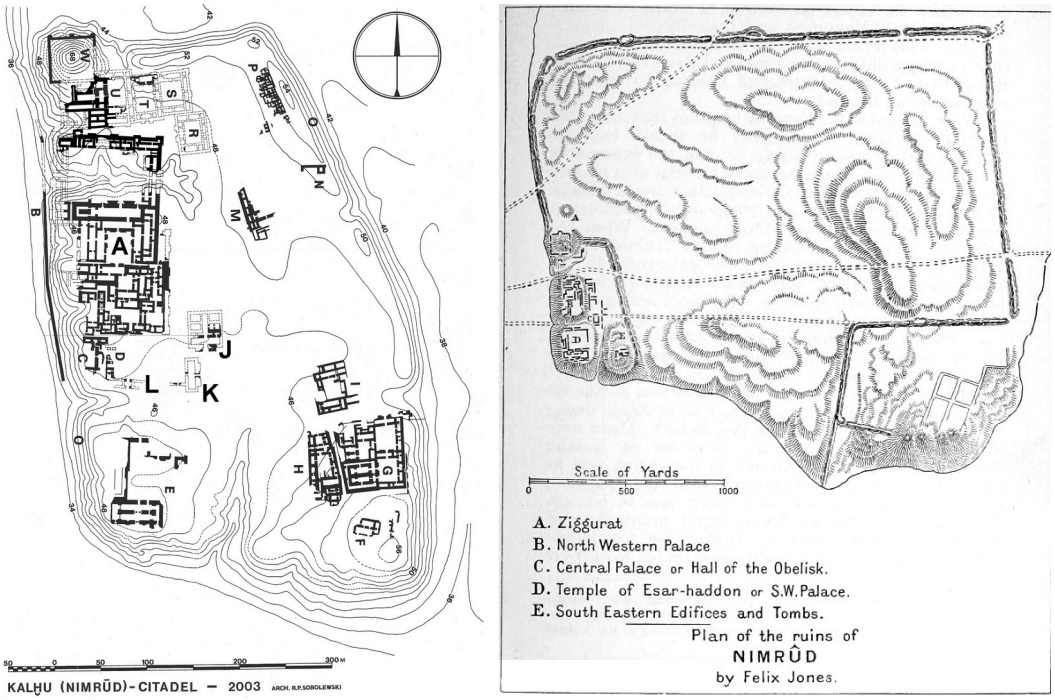




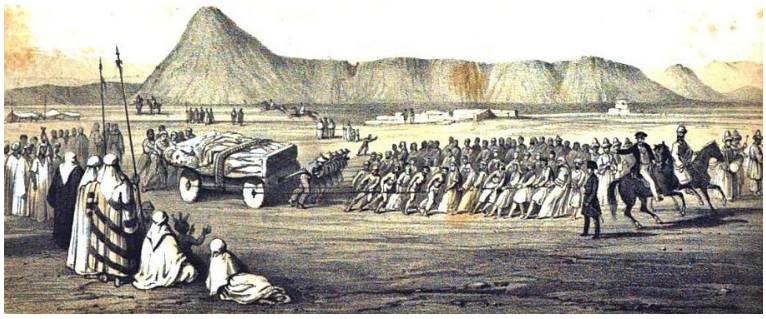
La citadelle de Ninive

About: https://archeologie.culture.gouv.fr/mossoul-museum/en/nineveh-1

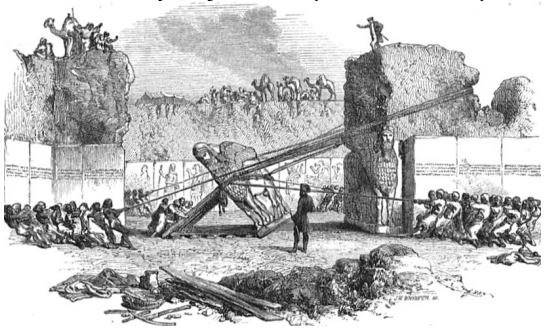
https://www.learningsites.com/Nineveh/NP_Nineveh_home.php
https://www.learningsites.com/Nineveh/SWP_Nineveh_home.php



Kalhu (Nimrud): the capital of Tiglath-pileser III; plan of Nimrud, by Felix Jones bef. 1920; the area excavated in the 19th century is labeled A-E. On the bottom right is Fort Shalmaneser, excavated in the mid-20th century.
About:
https://www.learningsites.com/CPalace_Nimrud/CP_html-pgs/CPalace_dwgs_html/CPalace_dwgs-plans.html

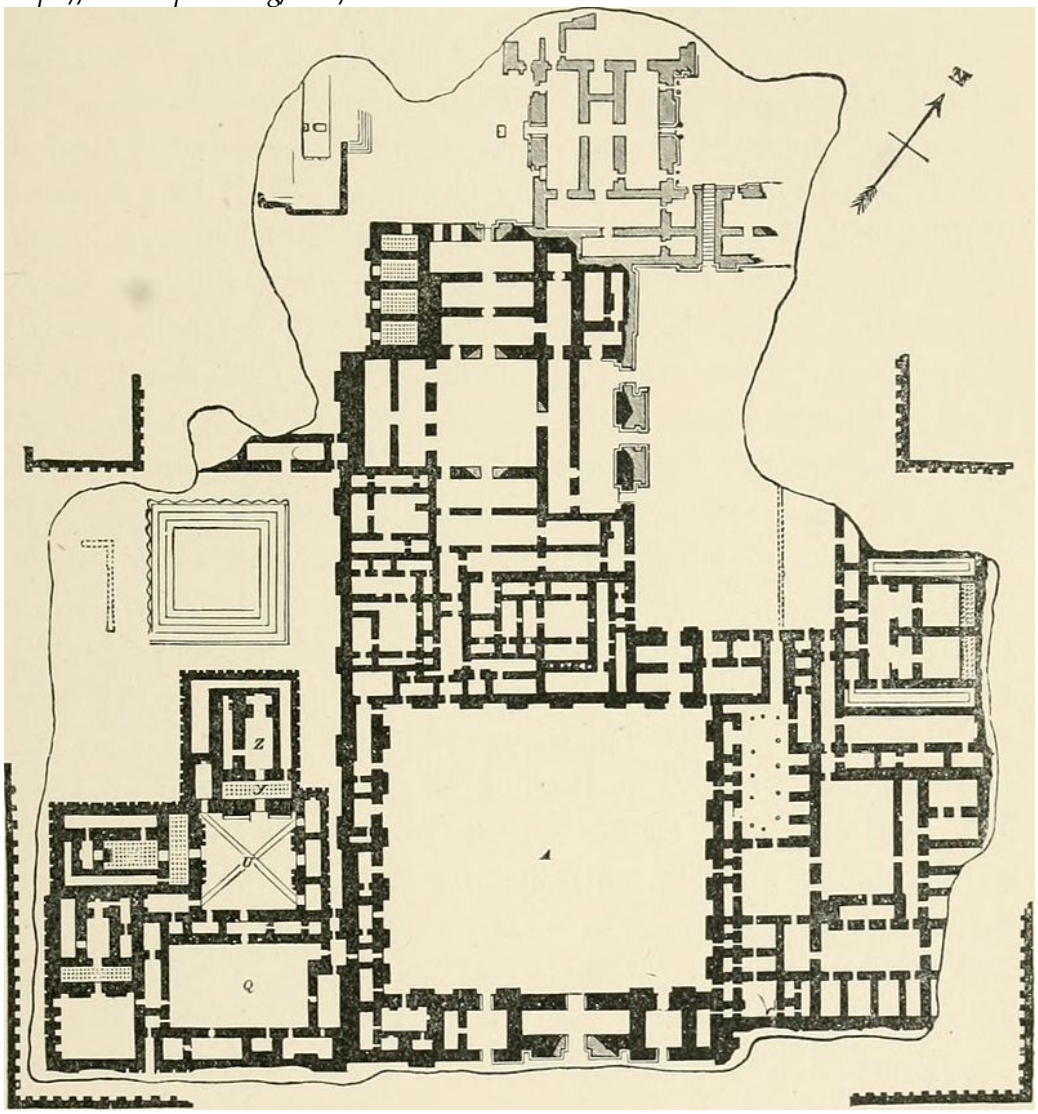


1849 sketch of Layard's expedition transporting a Lamassu

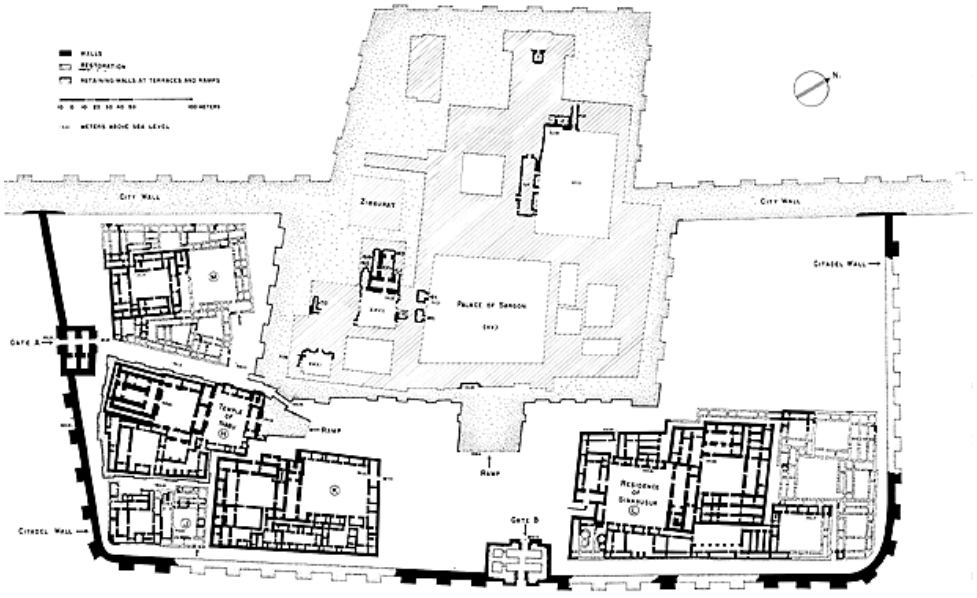


A sketch of Layard's discoveries in 1851
About: https://en.wikipedia.org/wiki/Nimrud
https://pleiades.stoa.org/places/894019

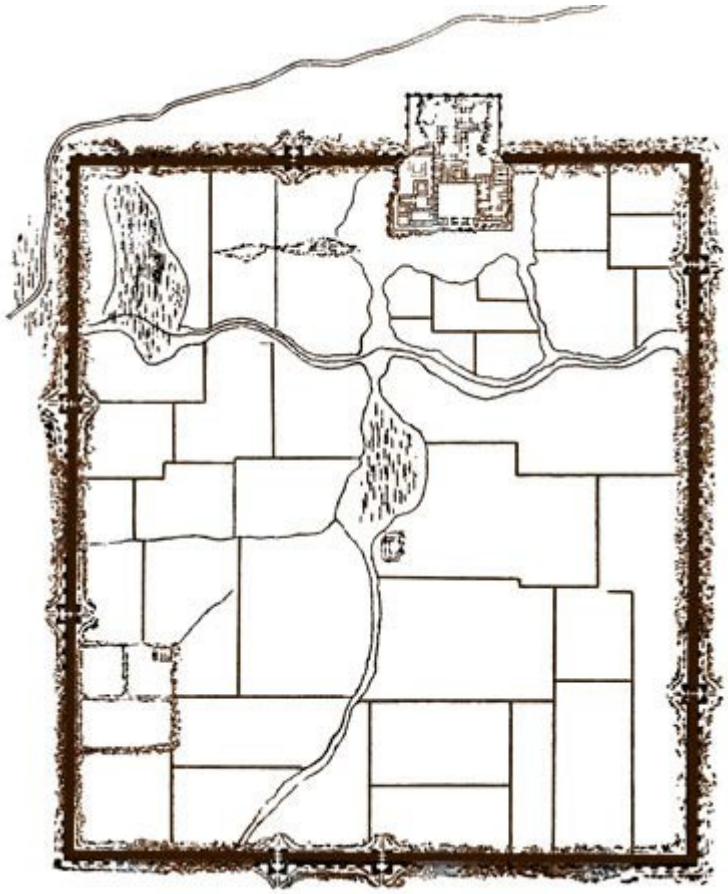
https://en.wikipedia.org/wiki/Lamassu



Dur Sharrukin (Khorsabad): the capital of Sargon (Sharrukin) II: the imperial palace



Citadel



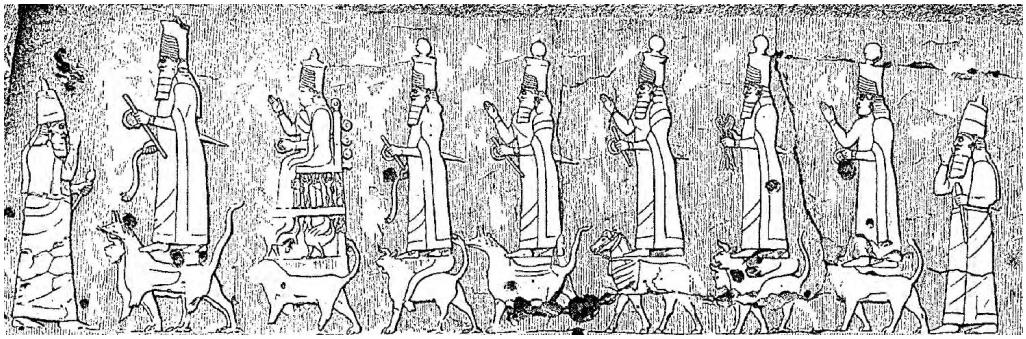
Dur Sharrukin: the entire plan; about:
https://isac.uchicago.edu/research/projects/excavations-khorsabad
https://archisto.info/dvorcy-dur-charrukin-nineviya-tel-barsip.html
https://www.arhitekto.ru/txt/2razv94.shtml
https://en.wikipedia.org/wiki/Dur-Sharrukin

Other 'divinities' constituted only aspects of Assur; Nabu is the Divine Wisdom; Adad is the electromagnetic flow and force of the Divine. Shamash was the Divine Justice (symbolized by the Sun), and Nergal was, as stated in texts, 'the Shamash of the Nether World' (which means the Justice in the Hereafter). As represented by the Moon, Sin was the symbol of the divine Chosen People (i.e. the Assyrians); this is not bizarre at all, because the Assyrian-Babylonian word for 'man' ('human' or 'human being') was in later periods 'amilu' (from which originates the Arabic word 'amil') and in earlier periods 'awilu' and 'awilum'. The etymology of this word reveals its real meaning: 'awe ilu' means 'like God'. So, humans are indeed the likeness of God.
About:
https://www.assyrianlanguages.org/akkadian/dosearch.php?searchkey=aw%C4%ABlu&language=rawakkadian
https://en.wiktionary.org/wiki/awīlum
https://www.assyrianlanguages.org/akkadian/dosearch.php?searchkey=28&language=id

Last but not least, Ishtar (Inanna in Sumerian) is the representation of the divine college of the Assyrian monotheistic priests, and that is why she was constantly represented as seated (and not standing) and as bearded (thus exercising a later

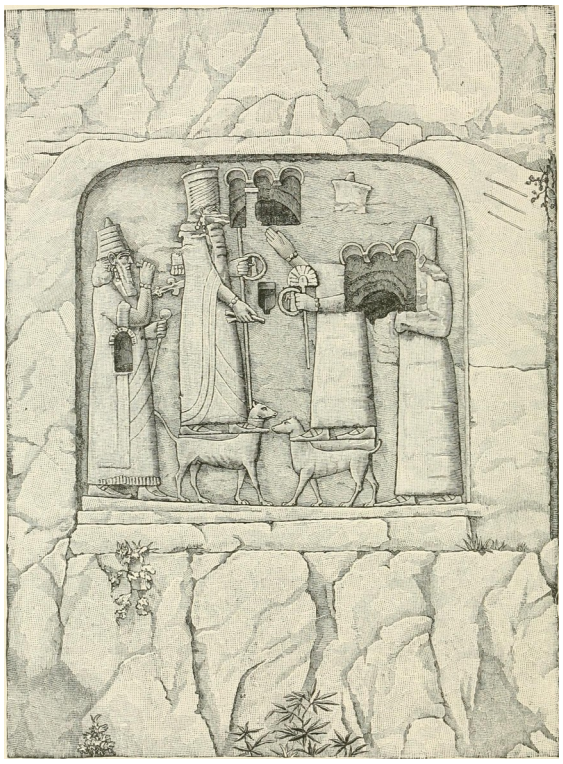
impact on the Phoenicians, the Greeks, and the Romans, namely in statues of the bearded Astarte, the bearded Aphrodite, and the bearded Venus). This concept was introduced among the Ancient Hebrews, as per the Bible the entire nation of Israel is a 'woman' besides Yahweh. In fact, the Assyrian Ishtar was the secret society of the spiritually formidable priests who had to guide the Assyrian nation to exile so that they return back to their land through a most spectacular flight at the End of Time by the Messiah (conceived by the Assyrian monotheists in two different versions, namely Ninurta and Etana).

The Assyrian Ishtar has an Egyptian parallel; this is Isis of the Iwnw Heliopolitan priesthood (the dogma of the so-called Ennead); Isis (Aset in Ancient Egyptian) is represented with a seat (a throne) on her head, thus fully establishing the concept of seated colleges of priests during their regularly convened meetings. In fact, all the travails and the lamentations of Isis for the excruciating dismemberment of the Osirian body by Seth (Osiris, Wser in Ancient Egyptian, means 'the Well Being') find their literary-mythical-cosmological-spiritual counterpart in the Assyrian-Babylonian Epic "The Descent of Ishtar to the Nether World". About:
https://en.wiktionary.org/wiki/ꜣst#Egyptian
https://en.wiktionary.org/wiki/wsjr#Egyptian
https://en.wikipedia.org/wiki/Descent_of_Inanna_into_the_Underworld



Rock relief from Maltai (also known as Halamata Cave reliefs) near Duhok, North Iraq; associated with the northern canal system built by Sennacherib (r. 704-681 BCE) to carry water to his capital city of Nineveh, the recently damaged (at least partly) relief features the divine Assyrian emperor on both sides of the divine procession, which comprises of the seven aspects and/or emanations of Assur, the Only God. Second, behind Assur, Ishtar is herewith represented as sitting on her throne; this is the way the Assyrian monotheists symbolized the priestly elite that served the emperor.

Not far from Maltai, this rock relief in Faida features Sennacherib and the divine procession.



Rock reliefs of Bavian (after Layard) as included in J. H. Wright's 1905 book of universal history; also known as Khinnis reliefs, they demonstrate Sennacherib's ingenious technical ability to manipulate water for the benefit of the Assyrian state, either through the creative irrigation of the Assyrian heartland and the new capital, or the destructive flooding and leveling of Babylon. The monumental relief of Bavian (9m x 9m) is the largest single Assyrian sculpture in existence, which depicts a pair of gods attended by the duplicated figure of the Assyrian king (with the figures being 6.5 m tall). It is to be noted that the site was later used for another purpose, as it became a hermitage hewn in the rock and inhabited by Aramaean (most probably Jacobite Monophysites and not Nestorian) Christian monks, who needed to also open some windows in the rock, thus partly damaging the Assyrian monument.

About: https://en.wikipedia.org/wiki/Halamata_Cave
Isabella Finzi Contini, Maltai and Khinis rock reliefs conservation project

https://sennacheribarchaeologicalpark.com/wp-content/uploads/2019/08/07-jbrestauro-maltai.pdf
https://mcid.mcah.columbia.edu/mapping-mesopotamian-monuments/maltai-rock-reliefs
https://www.academia.edu/127573975/Monument_and_motif_in_transition_The_Neo_Assyrian_rock_reliefs_at_Maltai_and_Khinis
Photographs taken by Gertrud Bell in May 1909:
https://gertrudebell.ncl.ac.uk/taxonomy/term/1111
https://en.wikipedia.org/wiki/Khinnis_Reliefs
https://sennacheribarchaeologicalpark.com/wp-content/uploads/2019/08/08-jb-restauro-khinis.pdf
https://www.metmuseum.org/ru/exhibitions/listings/2014/assyria-to-iberia/blog/posts/rock-reliefs
Daniele Morandi Bonacossi, Bekas Jamaluddin Hasan and Francesca Simi, Water, Gods and Kings: The Neo-Assyrian Canal and Rock Reliefs in Faida (Kurdistan Region of Iraq):
https://archeorient.hypotheses.org/23289
https://qui.uniud.it/documents/4363/Flyer_Faida.pdf
https://eamena.org/article/endangered-archaeological-site-faida
https://edition.cnn.com/style/article/iraq-archaeology-excavation-isis-intl-scli
https://www.terradininive.com/projects/the-archaeological-complex-of-faida/?lang=en
Kurdish-Italian Faida Archaeological Project
https://www.youtube.com/watch?v=DrbwMe5ul9Y
The divine procession, which was always preceded and followed by the Assyrian emperor, involved minor differentiations, which do not involve only different aspects of the divine, but also diverse mythical-symbolic zoomorphic beings that serve as vehicles. In addition to this fact, there have also been divergent approaches and interpretations by modern scholars trying to identify the various figures. As I cannot further expand on the topic at this point, I merely state that Ashur (Aššur is at the head of the procession, standing on two animals, including Mušḫuššu (identified as 'snake-dragon' by modern scholars in a most summarizing and meaningless way). At times, he holds the rod and the ring of sovereignty with his right hand and a holy mace with his left hand, and at times vice-versa. Ishtar (Ištar) of Nineveh (when the relief was carved out in the region around the capital; otherwise Ishtar of Arbil or Ishtar of Ashur, and so on) is depicted seated on a throne, carried by a lion, i.e. her sacred animal; she holds a ring of temporal authority. The objects on the rear of her throne evoke her common depiction with maces and weaponry. Occasionally, Ishtar is replaced by Ninlil (also known as Mulissu-representing the feminine aspect of Ashur) in the second position, and then Ishtar is depicted in the last position. The following figures are Sin, Nabu, Shamash, Adad and Ninurta. About:
https://ia800301.us.archive.org/8/items/aspectsofreligio00jast/aspectsofreligio00jast.pdf
https://therealsamizdat.com/2015/09/10/kvanvig-divine-origin-of-antediluvian-texts/comment-page-1/?unapproved=16341&moderation-hash=286451dfac09221c5d7cbb3b25935d90#respond
https://en.wikipedia.org/wiki/Ashur_(god)
https://en.wikipedia.org/wiki/Inanna
https://en.wikipedia.org/wiki/Shamash
https://en.wikipedia.org/wiki/Nabu
https://en.wikipedia.org/wiki/Hadad
https://en.wikipedia.org/wiki/Mullissu
https://en.wikipedia.org/wiki/Ninlil
https://en.wikipedia.org/wiki/Mušḫuššu
https://en.wikipedia.org/wiki/Sin_(mythology)
https://en.wikipedia.org/wiki/Ninurta

https://www.academia.edu/108233091/
The_Triumph_of_the_Symbol_Pictorial_Representation_of_Deities_in_Mesopotamia_and_the_Biblical_Image_Ban
Totally wrong parallelism: https://tamilandvedas.com/2012/10/21/iraq-7-gods-procession-on-vahanas/

If I briefly expanded on topics pertaining to the Assyrian Monotheism, Messianism, Mysticism, Divine Imperialism, and Eschatology, this is because I wanted to show to you that all these thematic entities were progressively copied and transferred within the so-called Biblical contexts. After being established (ca. 1000 BCE), during its brief existence, and after its division (ca. 930 BCE), the Ancient Hebrew kingdom(s) got entirely Assyrianized.

For this reason Assyria plays a so important role in the Old Testament, in the Gospels, and in the Quran. One would have to elaborate a series of books to duly present all the issues involved. To summarize it, I would say that the Ancient Hebrew kingdoms were and functioned as paraphernalia of the Mesopotamian tradition of Monotheism.

VI. Assyrian Monotheism vs. Babylonian Polytheism: the rivalry that shaped World History

From Tukulti Ninurta I (1244-1207 BCE) to Sargon of Assyria (722-7O5 BCE) to Assurbanipal (669-625 BCE), the monotheists of Assyria were not the same; the spiritual-intellectual-academic-educational-cultural identity of Assyria presents several ups and downs during this period. These are all due to the very diverse forms of clash between monotheists and polytheists. My previous description of the topic was definitely brief; so, please, do not take it as a presentation of the sole and absolute norm and definition! I certainly presented the rule, but -as you know- every rule has its exceptions. There were always a pro-Assyrian party in Babylonia and a pro-Babylonian party in Assyria; the forms of clash were diverse but there was never an intention to totally exterminate the other because their common Semitic Akkadian origin and their shared Sumerian cultural heritage were deeply felt situations and conditions of life. There were several wars between Assyrians and Babylonians, and they were all religious, but this was only one form of the clash.

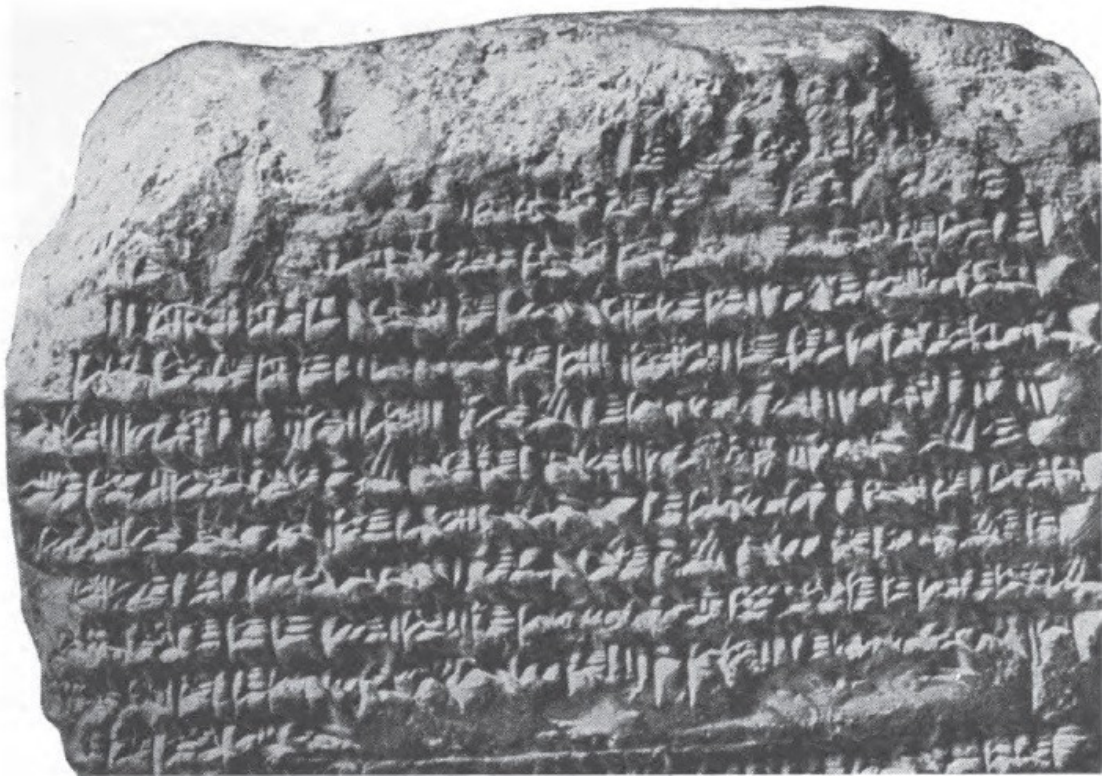
As I said, the polarization between monotheists and polytheists took the form of
a) alteration of sacred texts, epics, hymns and admonitions;
b) diverse writing (spelling) of names, which were then differently interpreted;
c) elaboration of different versions of mythical narratives;
d) individualization-personalization of the divine traits, aspects and manifestations;
e) attribution of perverse traits, identities and stories to the personalized aspects of the divine;
f) gradual formation of independent, male or female, 'deities' of anthropomorphic conceptualization;
g) subordination of various 'aspects of the divine' (according to earlier beliefs) to the fabricated deities;
h) extreme paganization of faith and individualization of the cult, which was thenceforth attributed to idols, and not to the Divine;
i) transformation of the earlier eschatological concepts, which were all due to the spiritual potency of the monotheists and to their ability to totally transcend the time, into miserably preached soteriological fallacies as per which the believers would be

saved, if they believed the abominable profanities of the perverse polytheists of Babylon; and
j) villainous proclamation of the concept of Papo-Caesarism, in order to subordinate the emperors to the priests, which is truly the abomination of the desolation, because humans can be organized in societies normally, naturally, effectively, and divinely only after the concept of Caesaropapism.

In other words, instead of perceiving God, the profane and blasphemous polytheists created the 'gods'.

It was only normal for the monotheists of Assyria to oppose, decry, threaten, curse and ultimately exterminate the polytheists and their evil distortions, alterations, and barbarizations, which were tantamount to complete dehumanization. God is One and the Same everywhere; there is no difference between Assur and Elohim, when it comes to monotheists. But Assur with polytheistic attributes becomes instantly an abomination.

What you read as expression of prophetic anger against Assyria is merely the echo of the wrath that the Assyrian monotheists felt against the effort of polytheists to take hold of Assyria in order to prevent the divine empire from performing its unique and universal role in World History.

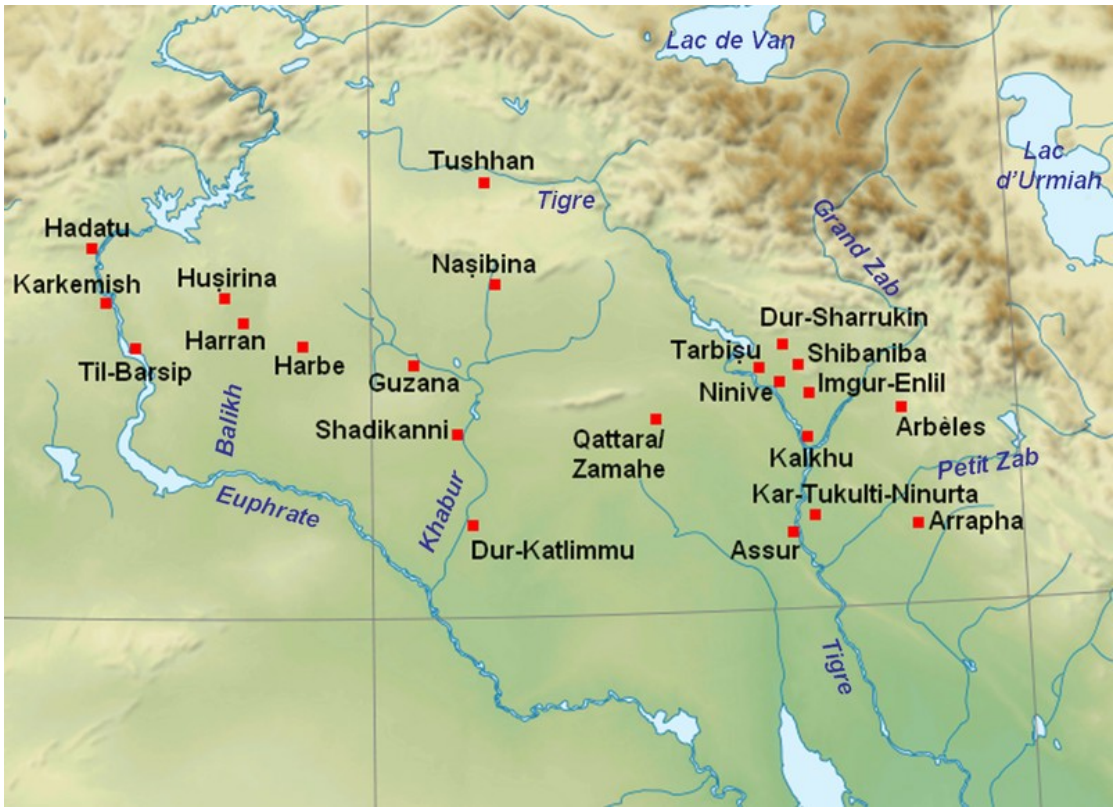


Part of the Chronicle P that refers to events of the reign of Tukulti-Ninurta I, detailing some episodes of the ferocious conflicts between the Assyrian monarchs and the profane Babylonian kings of the Kassite dynasty; the monotheists of Assyria viewed the Hittite sack of Babylon, the subsequent descent of the Kassites from the Zagros Mountains, and the rise of the Kassite dynasty as total profanation of the holy city. They were determined to overthrow the dynasty, which became the tool of the polytheists of Babylonia. As Elam, the worst enemy of the Mesopotamian tradition, was involved in the matter, it took centuries for Assyrians to bring

Babylonia into the fold and to exterminate Elam, which was viewed as the arrival of the 'End of Time'. About: https://en.wikipedia.org/wiki/Chronicle_P
https://www.livius.org/sources/content/mesopotamian-chronicles-content/abc-22-chronicle-p/
https://en.wikipedia.org/wiki/Kassite_dynasty
https://en.wikipedia.org/wiki/Babylonian_Chronicles
https://en.wikipedia.org/wiki/Middle_Babylonian_period#Sack_of_Babylon_(c._1595_BC)
https://en.wikipedia.org/wiki/Mursili_I#Sack_of_Babylon
http://www.fsmitha.com/h1/ch03-hyk.htm
https://www.metmuseum.org/ru/essays/the-middle-babylonian-kassite-period-ca-1595-1155-b-c-in-mesopotamia

With more than 100 references of the name of Assyria in the Old Testament, you understand that I cannot write here a full commentary of the topic; such an endeavor would take a large book. It is essential however to tell you beforehand that no place on Earth is holier than Assyria, no other land has ever had greater importance, and no other nation managed to be as crucial and as seminal in World History as the Assyrians – those who lived in Northern Mesopotamia until 640-630 BCE, departed at that time (in order to fulfill an old Assyrian prophecy detailing their diachronic and universal role), scattered in faraway regions among diverse nations (therefore losing their identity, religion, writing and language), lived for 27 centuries without remembering their past, and were totally unaware of their prophesied spectacular return at the end times during an operation undertaken by the Ultimate Emperor.

The true, historical Assyrians are not to be confused with today's bogus-Assyrians, who are merely Aramaeans targeted by the Protestant missionaries who corrupted them first, converted them to their pseudo-Christian heresy, and finally ordered them to change their national name.



All Biblical references to Assyria have been either concealed or misinterpreted by modern scholars in an effort to divert the average people from understanding the

successive distortions that were intentionally effectuated in World History in order to make it suit the evil needs of the viciously antihuman forces that rose in power before 550 years and managed to progressively control the world. That's why Assyria is said to be portrayed as an instrument of judgment or as a symbol of wickedness and oppression or anything else that allows for false interpretations, which suit the fake Jews, the fake Christians, and the fake Muslims of today.

All Biblical prophetic references to Assyria are therefore presented flatly as if the prophets did not live in subsequent historical periods (from the 10th to the 7th c. BCE) and as if they did not reflect different historical circumstances (the various ups and downs of the Assyrian monotheism). However, if all the prophets and the texts attributed to them are dated correctly, and all their references to Assyria are properly interpreted, all the people will understand because they make sense. By the way, Assyria is also mentioned in the Books of Kings and Chronicles, not to mention the Book of Genesis (2:14; this verse makes of the Assyrians the first nation mentioned in the Bible).

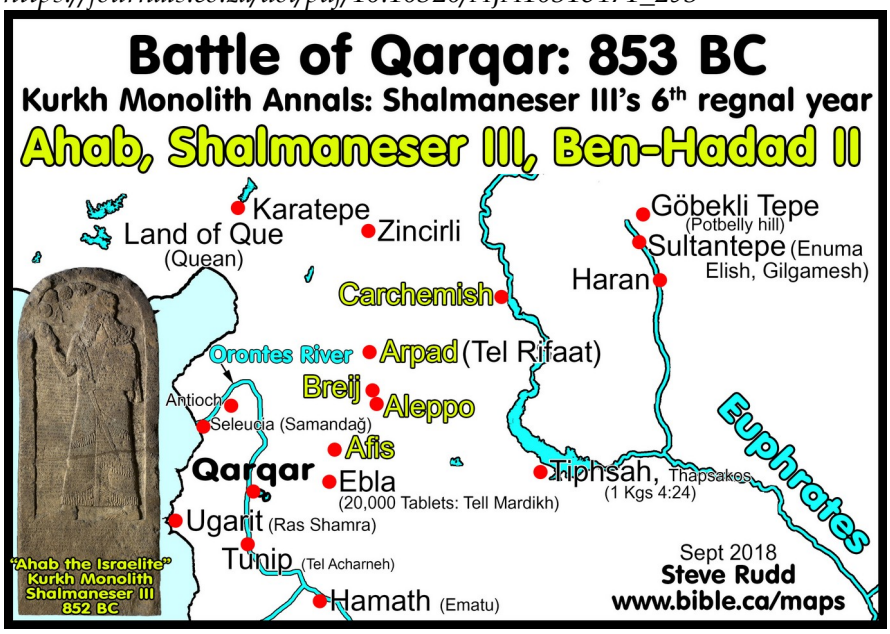
VII. Transfer of major themes of the Assyrian monotheism and civilization in the biblical texts

However, what else are the Books of the Kings and the Chronicles, but a later effort to depict the petty kings of Israel and Judah as following the Assyrian-Babylonian and Egyptian tradition of inscribing Imperial Annals on the walls of majestic palaces (in Mesopotamia) and mortuary temples (in Egypt), in addition to the creation of outstanding monuments (like the Kurkh Monoliths, the Black Obelisk, the Stela of Ashurnasirpal II, the Balawat Gates, etc.) and highly distinct objects (such as the Prisms and the Cylinder of Sargon II, the six-sided Prims of Sennacherib, the Zincirli Stele of Esarhaddon, the Rassam Cylinder, etc.)? About:
https://en.wikipedia.org/wiki/Kurkh_Monoliths
http://helpmewithbiblestudy.org/17Archeology/InscriptionKurkhMonoliths_Graves.aspx
https://www.biblicalarchaeology.org/daily/ancient-cultures/ancient-near-eastern-world/kurkh-monolith-black-obelisk/
https://en.wikipedia.org/wiki/Stela_of_Ashurnasirpal_II
https://en.wikipedia.org/wiki/Black_Obelisk_of_Shalmaneser_III
https://tyndalehouse.com/2020/11/20/the-black-obelisk/
https://en.wikipedia.org/wiki/Balawat_Gates
The Royal Inscriptions of Tiglath-pileser III (744–727 BC) and Shalmaneser V (726–722 BC), Kings of Assyria
https://epub.ub.uni-muenchen.de/119667/1/Tadmor_Yamada_RINAP_1.pdf
https://en.wikipedia.org/wiki/Annals_of_Sargon_II
https://en.wikipedia.org/wiki/Sargon_II%27s_Prisms
https://www.historyofinformation.com/detail.php?id=2416
https://en.wikipedia.org/wiki/Sennacherib%27s_Annals
https://en.wikipedia.org/wiki/Victory_stele_of_Esarhaddon
The Royal Inscriptions of Esarhaddon, King of Assyria (680–669 BCE)
http://www.aina.org/books/trioe.pdf
https://en.wikipedia.org/wiki/Rassam_cylinder
The Royal Inscriptions of Ashurbanipal (668–631 BC), Aššur-etel-ilāni (630–627 BC), and Sîn-šarra-iškun (626–612 BC), Kings of Assyria, Part 2
https://epub.ub.uni-muenchen.de/94879/1/0RINAP5_2.pdf
https://epub.ub.uni-muenchen.de/116650/1/0RINAP5_3_final.pdf

It is in the light of this documentation, which is trustworthy as contemporaneous with all the aforementioned Assyrian emperors, and in view of similar, abundant Assyrian-Babylonian evidence that we can embark on the study of the Biblical texts, which were recorded so many centuries and/or millennia later and with evident the readiness of the scribes to usurp a heritage that was never theirs.

Left: Kurkh stela of Ashurnasirpal II (883-859 BCE): currently located in the British Museum it was discovered in 1861 by John George Taylor, who was the British Consul-General stationed in the Ottoman Eyelet of Kurdistan, at a site called Kurkh, now known as Üçtepe Höyük (in the district of Bismil, ca. 50 km from Diyarbakir, SE Turkey). The Assyrian emperor is depicted as worshipping in front of major divine symbols; the cuneiform inscription details the military campaign of the year 879 BCE when the Assyrian army attacked lands in the upper Tigris region, near Diyarbakir. The stela was erected soon afterward in one of the main cities under the Assyrian rule. / Right: Kurkh stela of Shalmaneser (Šulmānu ašarēdu; Ashurnasirpal II's son) III (859-824 BCE): it was found along with the previous and it is currently in the British Museum. The emperor is represented in his prayer in front of Assyria's top four divine symbols (Ashur, Ishtar, Anu, and Sin). The cuneiform inscription is part of the imperial annals, as it narrates the military campaign in chronological order, concluding with the description of the battle of Qarqar in 853 BCE in which the Assyrians fought against a large coalition led by the kings of Damascus and Hamath. About: https://en.wikipedia.org/wiki/Kurkh_Monoliths
https://en.wikipedia.org/wiki/Ashurnasirpal_II
https://en.wikipedia.org/wiki/
Phoenicia_under_Assyrian_rule#Campaigns_of_Ashurnasirpal_II,_883_-_859_B.C
https://en.wikipedia.org/wiki/Shalmaneser_III
https://en.wikipedia.org/wiki/Shulmanu
https://tr.wikipedia.org/wiki/Üçtepe_Höyük
https://en.wikipedia.org/wiki/Battle_of_Qarqar

https://armstronginstitute.org/130-the-kurkh-monolith-confirms-king-ahab-the-israelite
https://cdli.earth/cdli-tablet/593
https://www.britishmuseum.org/collection/object/W_1863-0619-2
https://journals.co.za/doi/pdf/10.10520/AJA10318471_293



Stela of Ashurnasirpal II from Kalhu (Nimrud), currently in the British Museum; about:
https://en.wikipedia.org/wiki/Stela_of_Ashurnasirpal_II
https://www.britishmuseum.org/collection/object/W_1851-0902-32
https://web.archive.org/web/20150516003509/http://www.britishmuseum.org/explore/highlights/highlight_objects/me/s/stela_of_ashurnasirpal_ii.aspx

https://core.ac.uk/download/pdf/37394195.pdf
https://oracc.museum.upenn.edu/nimrud/ancientkalhu/thepeople/assurnasirpalii
https://oracc.museum.upenn.edu/riao/Q004484
https://oracc.museum.upenn.edu/nimrud/livesofobjects/standardinscription/index.html
https://oracc.museum.upenn.edu/arrim/downloads/arrim3/arrim3.pdf
https://www.brooklynmuseum.org/objects/70577
https://www.worldhistory.org/article/730/the-banquet-stele-of-ashurnasirpal-ii/

The Black Obelisk of Shalmaneser III from Nimrud, presently in the British Museum; side D appears on the left while Side A is on the right side; this is one of two complete Assyrian obelisks unearthed thus far (the other being the much earlier White Obelisk of Ashurnasirpal I). As a major historical monument, it includes part of the Assyrian emperors' annals, and t contains the earliest ancient depiction of a biblical figure, namely Jehu, the vassal king of Israel (the northern Hebrew kingdom with the 10 tribes). Below: Yehu of Israel bows in front of the Assyrian emperor Shalmaneser III

About:
https://en.wikipedia.org/wiki/Black_Obelisk_of_Shalmaneser_III
https://en.wikipedia.org/wiki/Jehu
https://www.britishmuseum.org/collection/object/W_1848-1104-1
https://armstronginstitute.org/128-the-black-obelisk-of-shalmaneser-and-the-earliest-depiction-of-an-israelite

https://oracc.museum.upenn.edu/nimrud/livesofobjects/blackobelisk/
http://oracc.ub.uni-muenchen.de/nimrud/livesofobjects/blackobelisk/obeliskdiscovery/index.html
The Black Obelisk
https://www.youtube.com/watch?v=opMT1snZ3mU
https://cdli.earth/cdli-tablet/605
https://oracc.museum.upenn.edu/riao/Q004613
https://oracc.museum.upenn.edu/riao/Q004617
https://oracc.museum.upenn.edu/riao/Q004621
https://www.bible.ca/manuscripts/bible-archeology-Shalmaneser-III-Assyria-inscriptions-annals-Black-Obelisk-Jehu-bowing-House-son-Omri-Nimrud-Calah-827BC.htm

The Balawat Gates: by this term, we denote three sets of decorated bronze bands, which decorated the main doors of an imperial administrative building at Balawat; the Assyrian name of the city was Imgur-Enlil. Inhabited by Aramaeans in later periods, the place was then named Bet Lapat in Syriac Aramaic; it is located at 25 km SE of Mosul. The gates are estimated to have been ca. 6.8 m high. There were eight decorated bronze bands on each door; that's why it is calculated that they must have been over 87 meters long in total. It is certain that they decorated and strengthened the outer face and door post of each door. The parts of the bands that were excavated were transported to the British Museum (ca. 60 m long), whereas a small part (60 cm long) is exposed at the Walters Museum in Baltimore. The pictorial decoration offers an impressive insight into the life, the army techniques, the technology, and the civilization of the then rising Assyria; the cuneiform inscriptions provide detailed information about the various panels; amongst others, there is a narrative about an outstanding spiritual-scientific discovery, namely the identification of the source of the river at the Tigris tunnel (in 852 BCE). The notable site was discovered and excavated in 1878 by

the pioneering Aramaean Chaldaean (: Catholic) Ottoman archaeologist Hormuzd Rassam (1826-1910), who was the first Middle Eastern archaeologist (born in Mosul and deceased in East Sussex, England). About:
https://www.academia.edu/34857257/
*The_Balawat_Gates_of_Ashurnasirpal_II_London_2008_With_R_D_Barnett_L_G_Davies_*
*M_M_Howard_and_C_B_F_Walker_edited_by_J_E_Curtis_and_N_Tallis_*
https://en.wikipedia.org/wiki/Balawat_Gates
https://art.thewalters.org/object/54.2335/
https://en.wikipedia.org/wiki/Balawat
https://en.wikipedia.org/wiki/Tigris_tunnel
https://en.wikipedia.org/wiki/Hormuzd_Rassam

The Balawat Gates: embossed scene on bronze plate with Shalmaneser III in a chariot

The Balawat Gates: the Assyrian army while attacking a city

VIII. Assur, the Only God, spoke to Jonah

With respect to the references to Assyria within the books of the prophets, we can certainly find notions, like what you mention in Nahum, as well as in Hosea, Amos, Micah, and Isaiah; but every textual Biblical reference to Assyria is eclipsed by the

entire Book of Jonah, which was definitely far more important in terms of posterity, if we take into consideration first, the discourse of Jesus about the Men of Nineveh and Jonah, and second, the entire chapter (the 10th Surah) that the Quran makes available about Yunus (Jonah), namely an early, Meccan revelation.

The entire situation is described in an illustrative manner; God speaks to Jonah and orders him the following: "Go to the great city of Nineveh and preach against it, because its wickedness has come up before me" (New International Version-NIV; note that I systematically reject the fallacious King James Version, because it is the product of foremost malignancy). If compared with the Septuagint text, there are few mistakes (ἀνάστηθι καὶ πορεύθητι εἰς Νινευὴ τὴν πόλιν τὴν μεγάλην καὶ κήρυξον ἐν αὐτῇ, ὅτι ἀνέβη ἡ κραυγὴ τῆς κακίας αὐτῆς πρός με.), notably "preach against it" (the correct is "preach in it") and "wickedness" (the correct is "evilness" or "badness"). About: https://en.wiktionary.org/wiki/κακία

All the same, it is clear that Elohim/Yahweh (as much as Assur Himself) was highly concerned with Assyria, and more specifically its neo-Assyrian capital Nineveh; it is ostensible that, as per the word of God, the Assyrians had gone astray. As principal contents of the description ('evilness') can be considered the following:
- reluctance to fulfill the divine mission that the Assyrians had (a mission that is extensively documented in Neo-Assyrian sources),
- deviance from the right path (introduction of manners and attitudes of polytheistic societies),
- tolerance toward polytheistic states (notably Elam) and
- materialistic endeavors in striking contrast to the disciplined conduct, military austerity, and devotional abstinence that suit the truly faithful, i.e. monotheistic societies.

Quite indicatively, when the Emperor of Assyria, the nobles, and the people repented, they returned to their temporarily lost austerity and abstinence; this is clearly stated in the third chapter (verses 5 and 7): "The Ninevites believed God. A fast was proclaimed, and all of them, from the greatest to the least, put on sackcloth" and "By the decree of the king and his nobles: Do not let people or animals, herds or flocks, taste anything; do not let them eat or drink".

My intention at this point is not to analyze the Book of Jonah in the light of the extant cuneiform Assyrian-Babylonian sources, but to contextualize its narratives. The period that fits the description is the beginning of the reign of Sargon II (Sarrukin of Assyria). The clear distinction between a) opulent and insensible Assyrians and b) sentient and conscious Assyrians is made (and this can be observed in the existing cuneiform sources) with the rise of the Sargonid dynasty (722-609 BCE).

IX. Divine Assyria, Deviate Assyria, the Preaching of Jonah, and the Universal-Eschatological Role of the Sargonid Empire

What had occurred can be described in brief as it follows: after the stable period of expansion, which characterized the reigns of Ashurnasirpal II (884-859 BCE) and Shalmaneser III (859-824 BCE), when the Assyrians functioned as the rod of God's anger (Isaiah's 10th chapter echoes those days), Assyria underwent a period of vanity and complacency that had nothing to do with the Assyrian universal mission as well documented on cuneiform sources.

From Shamshi Adad V (824-811 BCE) down to Shalmaneser V (727-722 BCE), with the honorable exception of Tiglath-Pileser III (745-727 BCE), Assyria underwent a century of slumber, self-satisfaction, and idleness. It was as if, after the shocking and unprecedented conquest of Babylon by Shamshi Adad V (following the famous and stupendous Battle of Dur Papsukkal, in 814), a curse fell on Assyria and the various successors of the emperor lost the feeling of their mission. It is not therefore without meaning that Sargon II pretended to be the son of Tiglath-Pileser III, as he wanted to put an end to the troublesome situation that God decried in numerous Assyrian texts of the Sargonid times and in the Hebrew Bible. About:
https://en.wikipedia.org/wiki/Battle_of_Dur-Papsukkal
https://en.wikipedia.org/wiki/List_of_Assyrian_kings

Left: Stela of Shamshi Adad V (824-811 BCE) from the Temple of Nabu in Kalhu / Nimrud; today it is located in the British Museum. The emperor is portrayed praying in front of the major divine symbols; the cuneiform inscriptions narrate the king's military campaigns until 814 BCE. / Right: Tiglath-pileser in an alabaster bas relief from the royal palace in Kalhu/Nimrud; portrayed in a royal chariot, he is identified by his conical cap with a turban wrapped around it. Standing under a parasol, he raises his right arm in an imperial manner. Currently in the British Museum; about:

Kirk Grayson, Assyrian Rulers of the Early First Millennium BCE (858-754 BCE)
https://dn710105.ca.archive.org/0/items/AssyrianRulersOfTheEarlyFirstMillenniumBc858-754Bc/A._Kirk_Grayson_Assyrian_Rulers_of_the_Early_FirBookFi.org.pdf
https://en.wikipedia.org/wiki/Shamshi-Adad_V
Paul Garelli: The Achievement of Tiglath-pileser III: Novelty or Coitinuity?
https://www.ucl.ac.uk/sargon/downloads/garelli_fs_tadmor_1991.pdf
Eckart Frahm Companion to Assyria
http://www.aina.org/books/acta.pdf
Tadmor, Hayim & Yamada, Shigeo: The Royal Inscriptions of Tiglath-Pileser III, King of Assyria (744-727 BCE) and Shalmaneser V (726-722 BCE)

https://oracc.museum.upenn.edu/rinap/downloads/Tadmor_Yamada_RINAP_1.pdf
https://en.wikipedia.org/wiki/Tiglath-Pileser_III

Wall painting from the Assyrian palace in Til Barsip (presently Tell Ahmar, NW Syria): Tiglath-pileser III depicted as holding court; about:
https://en.wikipedia.org/wiki/Til_Barsip

The four principal Sargonid emperors, Sargon of Assyria (722-705 BCE), Sennacherib (705-681 BCE), Esarhaddon (681-669 BCE), and Ashurbanipal (669-625 BCE) covered the period of an illustrious century of regional expansion, irrevocable transformation, and universal resonation; it is not a matter of quantitative evaluation but qualitative impact on World History. Very little matters that -for the first time- all the lands from Western Anatolia to the central Iranian plateau and from the Caucasus Mountains to the southernmost confines of Egypt were ruled by only one sovereign.

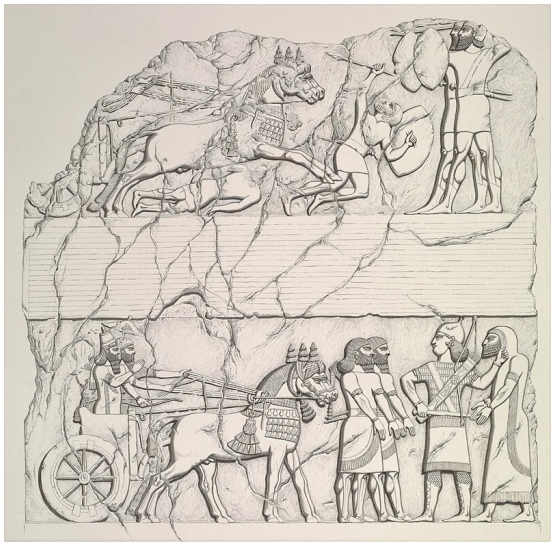
The following critical historical landmarks of the Sargonid times determined the destiny of mankind, irreversibly fulfilled all Assyrian eschatological prophesies, and remain until now the root causes of the historical process, and of its real prospects:
- 722-719 BCE: the conquest of Samaria by Sargon II, the abolition of the Kingdom of Israel, and the resettlement of the Israelites in the NE confines of Assyria
- 719-705 BCE: the beginning of the dispersion of the Israelites outside the Assyrian Empire
- 701 BCE: the destruction of the kingdom of Judah and the siege of Jerusalem by Sennacherib
- 689 BCE: the conquest of Babylon by Sennacherib
- 648 BCE: the conquest of Babylon by Ashurbanipal
- 640 BCE: the conquest and total destruction of Elam by Ashurbanipal, which was described as the Fulfillment of Time by the Assyrian Emperor, as it happened (as per the Annals of Ashurbanipal) no less than 1636 years after the Flood; this was so because the Elamites were always considered by the Assyrians (and by the Babylonian monotheists) as the focus of evil, as inhuman beings, and as the main enemy of mankind. The army of the Assyrians did not only carry out a terminal genocide against the Elamites, but it also spread salt throughout the devastated territory in order to cancel what had been done on it as lawless life by their enemies.
- 640-630 BCE: departure of the bulk of the Assyrian population from Assyria, dispersion along the lines of the Israelites, who had left earlier, amalgamation with them, and spread of all the migrants across Eastern and Central Europe under the names of Cimmerians and Scythians.
- 625-609 BCE: after the bulk of the Assyrian population left, Assyria was a vast empire with an empty center; the remaining guards of the main cities would not stand for long, because they were not a match for the Babylonian-Median alliance. After the last battles, no Assyrian was left alive in the quasi-uninhabited center of the vast empire, and for this reason the division of the conquered lands was easy to

make between Babylon and Ecbatana (the capital of Media). Assyrian was never written again, whereas Babylonian was written for more than 600 years after the Fall of Babylon (539 BCE) to Cyrus.

---------- *THE SARGONID DYNASTY* ----------

Left: Alabaster bas-relief from the royal palace of Sargon II (722-705 BCE) at Dur Sharrukin (Khorsabad); the emperor is depicted as giving audience to an Urartu delegation of tribute bearers. Presently at the Iraq Museum, Baghdad / Right: basalt stela of Sargon II from Kition (Larnaka, Cyprus); currently at the Pergamon Museum, Berlin

Bas-relief with Sargon II in a chariot from room 7 of his palace in Khorsabad; today in the Oriental Institute Museum



Left: bas-relief and inscription of Sargon II at the Tang-i Var pass, near the village of Tangivar, Hawraman, Iran / Right: bas-relief from room V of the royal palace of Khorsabad; in the lower register, we see Sargon II in a chariot; copy of a bas-relief from the palace of Dur-Sharrukin (Khorsabad) in Eugène Flandin's Monuments de Ninive (1849); about:
https://en.wikipedia.org/wiki/Sargon_Stele
https://en.wikipedia.org/wiki/Sargon_II%27s_Prisms
https://en.wikipedia.org/wiki/Annals_of_Sargon_II

Sargon II (left), holding a long staff, faces his son and crown prince Sennacherib, his son and crown prince; gypsum wall relief from the imperial palace at Khorsabad. Currently in the British Museum

Wall relief from the South-West Palace at Nineveh currently exposed in the British Museum; it depicts a scene after the long Assyrian siege of Lachish ended, the city surrendered, and the Assyrian army entered the

city. Sennacherib (705-681 BCE) is portrayed as sitting on his imperial throne (on the right), greeting a high-ranking official, and reviewing Judean prisoners, while being surrounded by attendants. The cuneiform inscriptions read "Sennacherib, king of the world, king of Assyria sat on a throne and the booty of Lachish passed before him". About:
https://en.wikipedia.org/wiki/Lachish_reliefs
https://en.wikipedia.org/wiki/Tel_Lachish
https://en.wikipedia.org/wiki/Lachish_letters

Sam'al (Zincirli) stele of Esarhaddon (681-669 BCE), detail; excavated in the citadel of the ancient kingdom of Sam'al (today's Zincirli in SE Turkey), the commemorative basalt stela presents the Assyrian emperor carrying out his universal tasks while also praying under the auspices of all the major symbols of the divine world. With his right hand, he heralds the advent of the end times and announces the universal role of Assyria, whereas with his left hand, he holds a royal mace and two ropes, which pass through the lips of two captives. The kneeling figure seems to be the Egyptian crown prince Ushankhuru or eventually pharaoh Taharqa, while the standing person must be either the king of Tyre Baal I or the king of Sidon Abdi-Milkutti. Cuneiform inscriptions on the front side of the stela describe Esarhaddon's military campaigns. Currently in the Pergamon Museum, Berlin; about:
https://en.wikipedia.org/wiki/Victory_stele_of_Esarhaddon
https://en.wikipedia.org/wiki/Stelae_of_Nahr_el-Kalb
https://en.wikipedia.org/wiki/Esarhaddon%27s_Treaty_with_Ba%27al_of_Tyre

Left: the famous 'Rassam cylinder of Ashurbanipal' is a 10-sided prism excavated in the Northern Palace of Nineveh by Hormuzd Rassam in 1854 and currently exposed in the British Museum; it consists in the most complete version of Annals of the last great emperor's reign, also including a description of the Assyrian campaigns in Egypt. Dated in 643 BCE, it has a diameter of 20.32 cm; its height is 48.89 cm and every column is 6.35 cm wide. In its 1304 lines of cuneiform text, it details the 1st-9th campaigns of Ashurbanipal, and the construction of buildings in Nineveh. / Right: Bas relief from the imperial palace with details about the aftermath of the Assyrian victory in the Battle of Ulai River. The punishment of the villainous, inhuman and evil Elamites involves amongst others tongue removal and live flaying. About:
https://www.britishmuseum.org/collection/object/W_Rm-1
https://en.wikipedia.org/wiki/Rassam_cylinder
https://isac.uchicago.edu/sites/default/files/uploads/shared/docs/ancient_records_assyria2.pdf
https://cdli.earth/artifacts/421807
https://cdli.earth/artifacts/421807/reader/201128
https://en.wikipedia.org/wiki/Battle_of_Ulai

The bas-relief from the imperial palace at Nineveh, currently in the British Museum, shows

Ashurbanipal inspecting booty and prisoners from Babylon after a two years siege, in 648 BCE. Excerpt from the associated cuneiform inscription: "I, Ashurbanipal, king of the universe, king of the land of Ashur, who, at the command of the great gods has attained the desires of his heart: the garments and ornaments – the royal insignia of Shamash-shum-ukin, the faithless brother – his harem, his officials, his battle troops, his (battle) chariot, his processional chariot – his state vehicle, all the provisions which were in his palace, the people, male and female, great and small – they made to pass before me".

Relief from Ashurbanipal's palace showing Assyrians fighting and pursuing Arabs on camelback (currently in the British Museum)

The famous relief with the Banquet of Ashurbanipal and Ashur-sharrat (or rather Libbāli-šarrat) from the Northern Palace of Nineveh currently exposed in the British Museum; Ashurbanipal reclines on a banqueting couch beneath an arbor of vines, facing his queen, who is shown seated on a throne. The emperor's sword, quiver, and bow lie on a table at right, signaling his military prowess. Attendants fan the royal couple while musicians play in the background. Rejoicing after his victory over Elam, the Assyrian emperor has the severed head of the Elamite king Teumman hanged from a tree branch at left. An Egyptian necklace hangs from the curved angle of the couch, probable symbol of his conquests in Egypt. About: https://www.academia.edu/3876639/ Alvarez_Mon_2009_Ashurbanipals_feast_Iranica_Antiqua_44_131_180

*https://www.academia.edu/128966158/Enmity_Alienation_and_Assyrianization_The_role_of_cultural_difference_in_the_visual_and_verbal_expression_of_Assyrian_ideology_in_the_reign_of_Assurnasirpal_II_883_859_B_C_*
https://en.wikipedia.org/wiki/Libb%C4%81li-%C5%A1arrat
https://en.wikipedia.org/wiki/Teumman
https://en.wikipedia.org/wiki/Humban-haltash_III
https://en.wikipedia.org/wiki/Neo-Assyrian_Empire#Reputation_of_brutality
https://en.wikipedia.org/wiki/Library_of_Ashurbanipal
https://www.britishmuseum.org/blog/library-fit-king
https://web.archive.org/web/20111229145757/http://fincke.uni-hd.de/nineveh/index.htm
https://oracc.museum.upenn.edu/asbp/abouttheproject/historyoftheproject/
https://oracc.museum.upenn.edu//asbp/rlasb/index.html

The Royal Library of Ashurbanipal is a collection of more than 30000 clay tablets and fragments containing texts of all kinds from the 7th c. BCE, including texts in various languages. Ashurbanipal's Library is, according to Herbert George Wells (in his Outline of History), "the most precious source of historical material in the world". In total, when functioning, it encompassed perhaps more than 100000 texts and it was not surpassed in size until the creation of the Library of Alexandria, many centuries later. The library was assembled at Ashurbanipal's command, with scribes being sent out throughout the empire to collect and copy texts of every type and genre from the libraries of the temples. About: https://web.archive.org/web/20120724092638/http://knp.prs.heacademy.ac.uk/essentials/assurbanipalslibrary/

https://ia801504.us.archive.org/9/items/in.ernet.dli.2015.261972/2015.261972.The-Outline.pdf

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About: https://en.wikipedia.org/wiki/Sargonid_dynasty
https://en.wikipedia.org/wiki/Akkadian_royal_titulary
https://en.wikipedia.org/wiki/Sargon_II#Early_reign_and_rebellions
https://en.wikipedia.org/wiki/Kingdom_of_Israel_(Samaria)#Conquest_by_the_Neo-Assyrian_Empire_(732%E2%80%93720_BCE)
https://en.wikipedia.org/wiki/Ten_Lost_Tribes
https://en.wikipedia.org/wiki/Sennacherib#Assyria_and_Babylonia
https://en.wikipedia.org/wiki/Sennacherib%27s_campaign_in_the_Levant
https://en.wikipedia.org/wiki/Siege_of_Azekah
https://en.wikipedia.org/wiki/Siege_of_Lachish
https://en.wikipedia.org/wiki/Assyrian_siege_of_Jerusalem
https://en.wikipedia.org/wiki/Sennacherib#Destruction_of_Babylon
https://en.wikipedia.org/wiki/Battle_of_Halule
https://en.wikipedia.org/wiki/Siege_of_Babylon
https://en.wikipedia.org/wiki/Esarhaddon#Military_campaigns
https://en.wikipedia.org/wiki/Assyrian_conquest_of_Egypt
https://en.wikipedia.org/wiki/Sas%C3%AE_movement
https://en.wikipedia.org/wiki/Ashurbanipal#Egyptian_campaigns
https://en.wikipedia.org/wiki/Ashurbanipal#Civil_war_with_Shamash-shum-ukin
https://en.wikipedia.org/wiki/%C5%A0ama%C5%A1-%C5%A1uma-ukin
https://en.wikipedia.org/wiki/Kandalanu
https://en.wikipedia.org/wiki/Assyrian_conquest_of_Elam
https://en.wikipedia.org/wiki/Battle_of_Susa
https://en.wikipedia.org/wiki/Elam#Neo-Elamite_II_(c._770_%E2%80%93_646_BC)
https://en.wikipedia.org/wiki/Cimmerians
https://en.wikipedia.org/wiki/Scythians
https://en.wikipedia.org/wiki/Medo-Babylonian_conquest_of_the_Assyrian_Empire
https://en.wikipedia.org/wiki/Fall_of_Harran
https://en.wikipedia.org/wiki/Battle_of_Carchemish

X. Jonah, Jesus, and the Return of the Assyrians at the End of Time

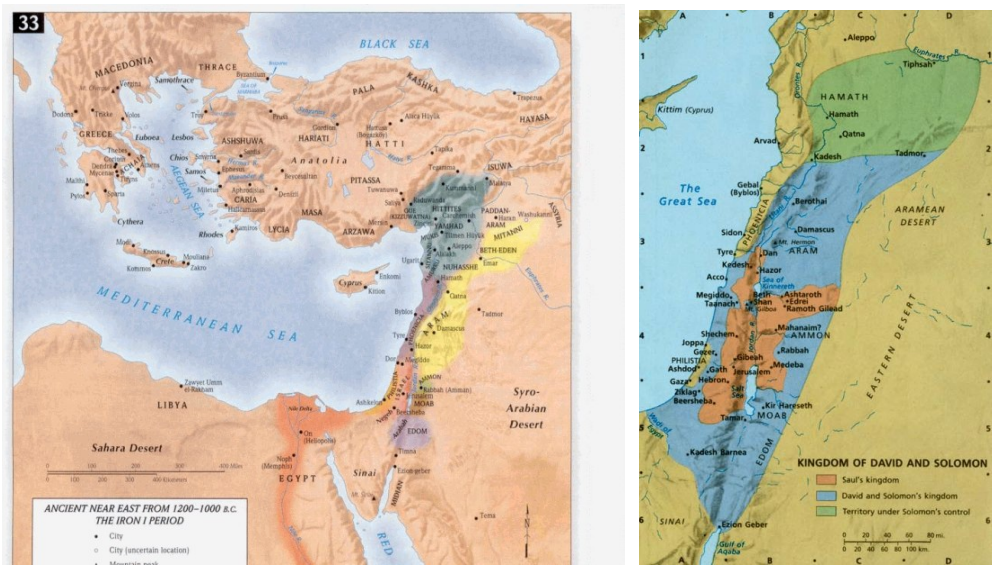
The end of Assyria was temporary; In fact, it was a departure, a long period of absence, and a spectacular return at the Second Coming, i.e. the second 'Fulfillment of Time', when the great Assyrian Emperor, according to his own confession that is recorded in his Annals, will return to bring his people back. That's why the Book of Jonah ends with the permanently binding statement uttered by God to Jonah in the form of a question:
- And should I not have concern for the great city of Nineveh, in which there are more than a hundred and twenty thousand people who do not make a distinction between their right and their left hand, and also many animals?

The eschatological meaning of this sentence reveals the nature of Celestial Nineveh, after the End of Time; the people, who will survive and live there, will not be divided

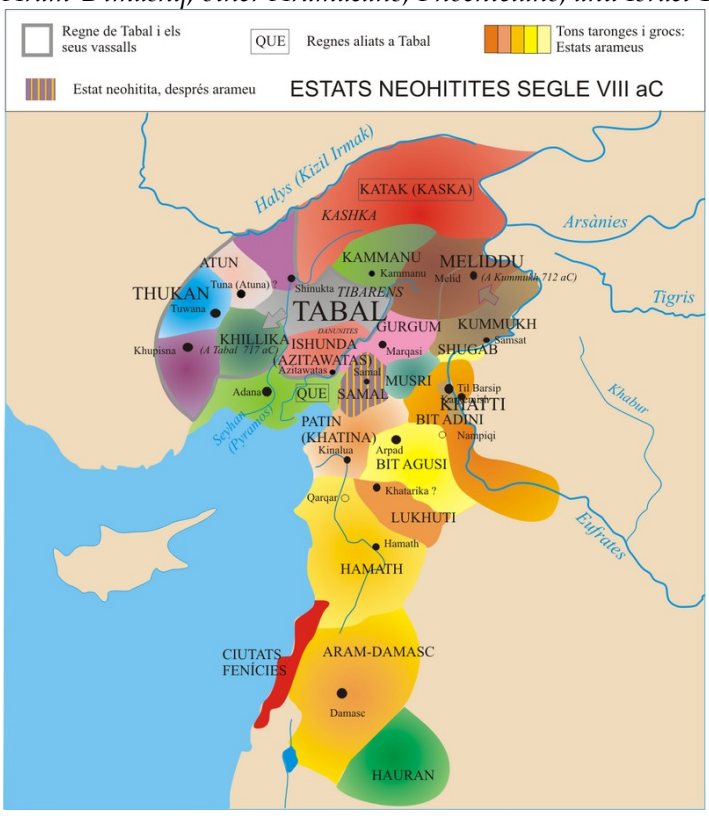
into 'right' and 'left'. In this regard, it is essential to point out here that the two terms are used with their moral and spiritual notions.

Quite meaningfully, foremost importance is attached to Assyria and Nineveh within the Book of Tobias and Tobit, in which the Archangel Raphael refers (12:11) to the mystical importance of the Ancient Emperor, who will return at the End of Time: "it is good to conceal the mystery of the King, while also revealing in glory the works (deeds) of God".

---------- *THE EXPANSION OF ASSYRIA* ----------

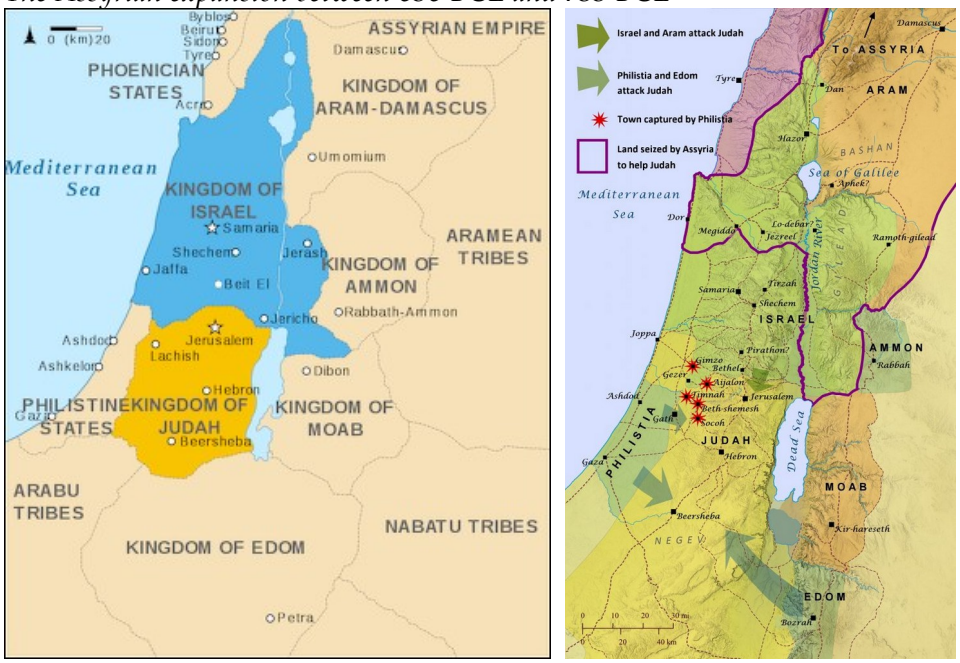


Aram-Dimashq, other Aramaeans, Phoenicians, and Israel 1000 BCE and 950 BCE



Neo-Hittites, Aramaeans, Phoenicians (8th c. BCE)

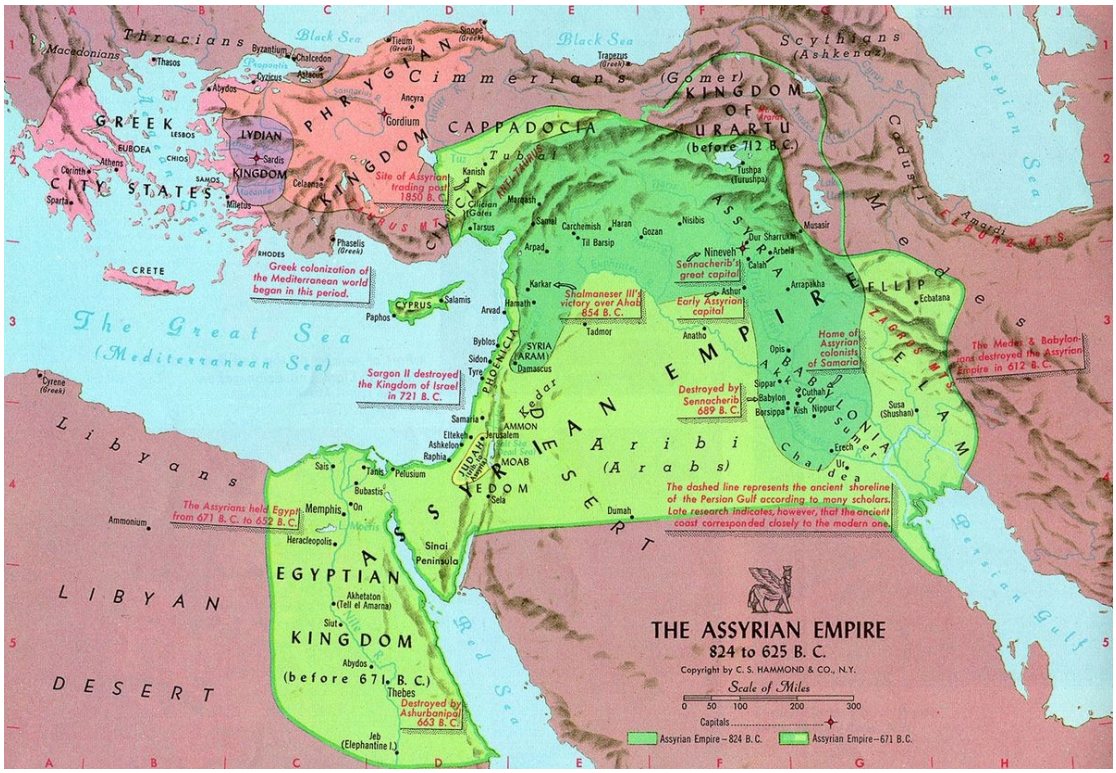
The Assyrian expansion between 858 BCE and 735 BCE



The kingdoms of Israel and Judah (930-722 BCE); Assyria, Israel and Judah 725 BCE

CIMMERIANS
Black Sea
Caspian Sea
Mediterranean Sea
MEDES
Urartu during king Rusa I, between -715 and -713
Urartu and its vassals
Urartu's allied kingdom, conquered by Assyria
Musasir, conquered by Assyria in -713 to the battle of Uauch
Neo-Assyrian Empire and its vassals and tributaries
Colchis
People under Assyrian influence
Assyrian expedition against Urartu and its allied
Cimmerians invasions of Urartu and Colchis
Kubushkia Province or kingdom
Tushpa Capital of Urartu
Amimu City or fortress
Battle

The northern Assyrian borders at the time of Sargon II and Rusa I of Urartu, ca. 715 BCE



The Assyrian Empire in the middle of the 7th c. BCE; about:
https://kukis.org/Doctrines/Aram.htm
https://africame.factsanddetails.com/article/entry-763.html
https://en.wikipedia.org/wiki/Syro-Hittite_states#List_of_Syro-Hittite_states

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With respect to this topic, there is a remarkable continuity, which transcends all the subsequent religions, namely Christianity and Islam. Not only is the 'Sign of Jonah' going to be the most determinant point as regards salvation at the End of Times as per the words of Jesus, but also "the men of Nineveh will stand up at the judgment with this generation and condemn it" (Matthew 12:41); exactly the same sentence can be found in Luke (11:32). This is one of Jesus' most critical eschatological definitions, and as you see, there is no return of Jews (which is a tragi-comical lie necessary to the Jesuits and the Freemasons more than to the Zionists), but the return of the Assyrians and the Israelites, who were also Mesopotamians, as I already said. The spectacular event will be of absolutely transcendental nature, and it will therefore terminate all norms of the present world.

In Matthew 24:30-31, Jesus speaks very clearly, but the systematic misinterpretation of the Christian sacred texts prevents people from properly understanding the true meaning and the allusion made by Jesus: "Then will appear the sign of the Son of Man in heaven. And then all the tribes of the land will mourn when they see the Son of Man coming on the clouds of heaven, with power and great glory. And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other".

The 'Son of Man' is the term used by Jesus for the Ancient King; his 'sign' is precisely the spectacular return, which will look like "as lightning that comes from the east is visible even in the west" as per Jesus' own terms in Matthew 24:27. The "elect" will

not be the Ashkenazi Zionists who were the useful idiots for the evil Jesuits and the perfidious Freemasons, but the returning Assyrians and Israelites.

On exactly the same wavelength, the Quran (10th chapter, namely Surah al Yunus, verse 98) reads: "If only there had been a society which believed ˹before seeing the torment˺ and, therefore, benefited from its belief, like the people of Jonah. When they believed, We lifted from them the torment of disgrace in this world and allowed them enjoyment for a while".

-------- *ASSYRIAN-BABYLONIAN LITERATURE FROM THE LIBRARY OF ASHURBANIPAL* --------

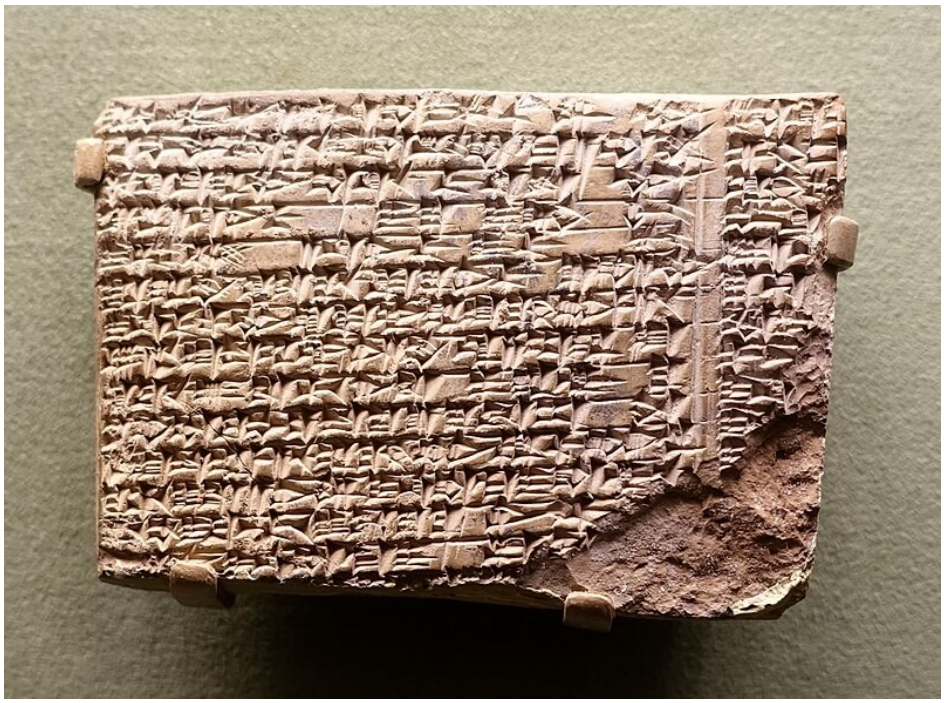
Enūma Eliš: the so-called 'Epic of the Creation' is the only original and complete account of the stages of emanation and divine activity that formed the universes. Compared to it, the Biblical Genesis seems to be a later

copy and a posterior confusion; even worse, due to the fact that the Biblical story was written many centuries after the first Hebrew version and it was a composite undertaking based on four different sources, it presents contradictions and misperceptions of the archetypal Assyrian-Babylonian narrative. There were certainly different versions of the Enuma Elish in Ancient Mesopotamia; but those we know and those that we will excavate in the future were written independently from one another and they certainly belonged in the period and the location that the archaeological stratum indicates – not in manuscripts found in another continent more than 15 centuries after the earliest composition, like the basically untrustworthy Masoretic text. About:
https://ia800806.us.archive.org/3/items/Holy-Books/EnumaElish.pdf
https://en.wikipedia.org/wiki/Enūma_Eliš
https://www.ebl.lmu.de/corpus/L/1/2
Eckart Frahm, Counter-texts, Commentaries, and Adaptations: Politically Motivated Responses to the Babylonian Epic of Creation in Mesopotamia, the Biblical World, and Elsewhere, in: Orient: Reports of the Society for Near Eastern Studies in Japan 45 (special issue: Conflict, Peace and Religion in the Ancient Near East, ed. A. Tsukimoto), Tokyo 2010, 3-33.
https://www.academia.edu/1012027/
_Counter_texts_Commentaries_and_Adaptations_Politically_Motivated_Responses_to_the_Babylonian_Epic_of_Creation_in_Mesopotamia_the_Biblical_World_and_Elsewhere_in_Orient_Reports_of_the_Society_for_Near_Eastern_Studies_in_Japan_45_special_issue_Conflict_Peace_and_Religion_in_the_Ancient_Near_East_ed_A_Tsukimoto_Tokyo_2010_3_33
https://oa-fund.ub.uni-muenchen.de/id/eprint/1536/1/b-9781350297425.pdf

Neo-Assyrian (7th c. BCE) clay tablet of the Epic of Gilgamesh known as the "Flood Tablet" (from the Library of

Ashurbanipal), Tablet 11: independently from the Assyrian-Babylonian Epic of the Flood, the topic was narrated in the Epic of Gilgamesh, with focus on different conditions, circumstances, and aspects of the extraordinary event. It consisted undoubtedly in a divergent viewpoint on the stupendous development that determined the fate of mankind. It is actually quite bizarre that the Biblical story of the Flood is totally dissociated from the epic cycle of Gilgamesh who is none other than the Biblical Nimrud; this fact fully demonstrates that the final authors of the Old Testament wrote mostly in order to hide than to reveal. About: https://en.wikipedia.org/wiki/Epic_of_Gilgamesh
https://www.ebl.lmu.de/corpus/L/1/4
https://bibliotecanatalie.com/f/gilgamesh-in-the-arabian-nights?blogcategory=Ancient

Alabaster votive relief of Ur-Nanshe, king of Lagash (26th c. BCE), found at Tell Telloh, i.e. the ancient city of Girsu; it is currently exposed in the Louvre. The relief features the mythical bird Anzû (also known as Zu or Imdugud), which is said to have stolen the Tablet of the Destiny (of mankind). Critical element of all Assyrian-Babylonian cosmologies and eschatologies, Anzu is here depicted as a lion-headed eagle in a 'Master of Animals' motif. Associated with the mythological-eschatological cycle of Ninurta (one the two Assyrian-Babylonian concepts of Messiah), the Epic of Anzu was deliberately omitted in the Torah in an effort to potentially detach the Hebrews from the ethnic-cultural-civilizational background and to portray them independently from their ancestors and kindreds. About:
https://www.ebl.lmu.de/corpus/L/1/10
https://en.wikipedia.org/wiki/Anz%C3%BB
https://en.wikipedia.org/wiki/Ur-Nanshe
https://en.wikipedia.org/wiki/Tablet_of_Destinies_(mythic_item)
https://en.wikipedia.org/wiki/Ninurta#Anz%C3%BB_myth
https://en.wikipedia.org/wiki/Master_of_Animals



Clay fragment of the Epic of Etana (currently in the Morgan Library & Museum, New York City) according to the old Babylonian version (First Dynasty of Babylon, c. 1895-1595 BCE), which comes from Susa and Tell Harmal (i.e. the Ancient Babylonian city of Shaduppum), whereas the Middle Assyrian version was found in Assur (Assyria) and the Standard version was unearthed in Nineveh. The Epic of Etana is the second Assyrian-Babylonian system of eschatology, featuring Messiah's effort to reach and obtain the celestial plant (unrelated to the Tree of Life), which will transform the humans, thus fully redressing the entire mankind after the Fall. About: https://en.wikipedia.org/wiki/Etana
https://en.wikipedia.org/wiki/Shaduppum

Assyrian amulet warding off plague (8th–7th c. BCE); it was unearthed in the city of Ashur. The harbinger of plague, confusion, and every aspect of negativity was Erra, who was

somehow perceived as the Biblical Satan. Plague was viewed in Ancient Mesopotamia as the material counterpart (or consequence) of mental, intellectual, religious and spiritual confusion. The protection against the Evil involved therefore fending off confusion. Maintaining clarity of purpose, and determination in life were critically important in this regard. Assurbanipal's imperial scribe Kabti-ilani-Marduk wrote down a visionary dream in which Erra himself revealed what we now call the 'Epic of Erra'; doing this, the scribe presented himself in a colophon following the text. The text starts with an invocation. About:
https://en.wikipedia.org/wiki/Erra_(god)
https://oracc.museum.upenn.edu/amgg/listofdeities/erra/
https://www.ebl.lmu.de/corpus/L/1/5
https://archive.org/details/lepopeadierra0034unse
https://www.scribd.com/document/207343653/The-Erra-Epic
https://mostlydeadlanguages.tumblr.com/post/147708369818/his-heart-longed-to-make-war-erra-i1-123

Excerpt from the cuneiform tale of the Poor Man of Nippur, which is one of the best Mesopotamian examples of Wisdom Literature to define the ideal character of the "Pious Sufferer" (or "Righteous Sufferer"). In this regard, this text is considered as evidently comparable to the most outstanding sample of Mesopotamian Wisdom, namely the dramatic saga Ludlul Bel Nemeqi ("I Will Praise the Lord of Wisdom"). About:
https://faculty.washington.edu/snoegel/PDFs/articles/Noegel%2018%20-%20Acta%20Sumerologica%201996.pdf
https://dn720006.ca.archive.org/0/items/poor-man-nippur/Poor_Man_Nippur.pdf
The Tale of the Poor Man of Nippur between Mesopotamian and Biblical Wisdom by Giorgio Paolo Campi
https://www.academia.edu/124410550/The_Tale_of_The_Poor_Man_of_Nippur_between_Mesopotamian_and_Biblical_Wisdom
https://cdli.earth/artifacts/499186
https://cdli.earth/search?all_composite_no=Q002727
https://www.ebl.lmu.de/corpus/L/1/11/SB/-
https://en.wikipedia.org/wiki/Poor_Man_of_Nippur
The Poor Man of Nippur - World's first film in Babylonian
https://www.youtube.com/watch?v=pxYoFlnJLoE
https://edizionicafoscari.unive.it/media/pdf/books/978-88-6969-776-0/978-88-6969-776-0-ch-09_TglvHfd.pdf
https://studenttheses.universiteitleiden.nl/access/item%3A3204579/view
https://mega.nz/file/UEYXSIiK#Ux5z3eB1vpebr06qC1GaKTgRrLrvklmD_ong_wkbUKQ
https://www.cambridge.org/core/journals/anatolian-studies/article/abs/tale-of-the-poor-man-of-nippur-and-its-folktale-parallels/014B6423FB2547ED3C2F9B05E121EE41
https://en.wikipedia.org/wiki/Ludlul_b%C4%93l_n%C4%93meqi

XI. Jesuits, Freemasons, Zionists, and Catholic Rome/Babylon the Great to be soon windswept

To close this lengthy response, I will briefly comment on some of the points you made in your question.

Yes, indeed, Nahum mentions debauchery and witchcraft as strategies of the Assyrian kings, who had gone astray and intended to use the same means and techniques that their enemies were known for practicing. This is a calamitous attempt; it is impossible for a morally sound, spiritually virtuous monotheist to oppose the evilness of polytheistic states, societies, elites and rulers with their own means, methods and tactics. What better example can one offer you than today's Muslim states, statesmen, administrations and elites?

Their filthy attitude of having relations with the West is tantamount to spreading excrements on their Qurans and desecrating their mosques; the evil, pseudo-Muslim states and their Satanic governments must all be monstrously exterminated. If they are not lynched and dismembered alive, all these filthy, ignorant, and villainous statesmen will bring about the annihilation of two billion Muslims. What happens in Gaza is the dress rehearsal for the elimination of Iran, Egypt, Turkey, Pakistan and Saudi Arabia.

It is exactly the same as with the paranoid pseudo-Muslims, who happened to be the filthy leaders of Hamas; they -and not the Israelis- are the sole responsible for the ongoing massacre of Gaza. The stupid gangsters of Hamas wanted to make silly resistance against Israel from their lavish villas in God-damned Qatar. This very shameful attitude is exactly what Nahum called 'debauchery'. The wrath of God will eliminate all the criminal, ignorant and idiotic elites of today's Muslim states for precisely this reason.

Yes, indeed, you are right; "the structure of society has changed little since then". That's correct. If most of the people do not understand this fact, this is due to the systematic misinterpretation of the New Testament and of Jesus' eschatological comments and narratives. When Jesus uses the term "this generation", he does not mean the "people who lived back in his time", as the vicious Jesuits and the fallacious professors of the Western European and North American theological seminars teach, pretend and claim. This is already easy to understand thanks to the few excerpts that I mentioned in my response. "This generation" is a diachronic term used for all the people who may have lived from the Flood to the End of Time. Even more so, since "the men of Nineveh will stand up at the judgment with this generation and condemn it"!

Last but not least, you are also right saying meaningfully that secretive societies "practice witchcraft to discredit and destroy so-called "undesirable" citizens". But this happened always; this life is a period of exam, which is offered to each and every one of us. There is no such thing as 'material standards of a person's success in life'; the only measures are moral. When we perform as we are expected to, we have nothing more to do in this life and we return to the spiritual realm where we belong in. The idiotic people, who seek material successes, are at the end consumed by eternal fire; there, at the very bottom of the Hell, their wretched souls realize that no one can possibly discredit or destroy an 'undesirable' person anytime anywhere and under any circumstances whatsoever.

So, the absurd idea that a man can potentially 'target' another human being is nothing more than a fraudulent hope of few sunny hours before night comes and

then the idiotic person, who attempted this evildoing, gets "a more perfect inward vision of the truth of his hopelessness".

Many thanks and best regards,
Shamsaddin

Assyrian bireme warship with two levels of oars; bas relief from Sennacherib's palace in Nineveh, currently in the British Museum; shields are fastened around the superstructure of the ship, as on the fortifications of some city walls. The pointed bow is either a ram, for holding enemy ships, or a form of cutwater.